

== VISVA-BHARATI NEWS ==

Volume VI

Number I

JULY 1937

1937

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Vol. VI.

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== VISVA-BHARATI NEWS ==

Volume VI

JULY 1937

Number I

A POEM

O Man Divine, sanctify our efforts
 with the light of thy sacred touch.
Dwell in our hearts,
 hold before us the image of thy greatness,
Forgive our transgression,
 teach us to forgive.
Guide us into serene fortitude
 through all joys and sorrows,
inspire us with love
 overcoming pride of self,
and let our devotion for thee
 banish all enmity.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore who had gone to Almora for a change returned to Calcutta on 29th June last.

...

The Educational Departments at Santiniketan re-opened on 1st July after the summer recess. Considerable constructional work has been carried through during the holidays, chief amongst them being the new wing to the Girls' Hostel, Sree-Bhavana. This much needed expansion has been possible thanks to the generosity of Seth Ramkissen Dalmia who paid for the entire expenses of the new wing. It will provide seats for 20 girls, but inspite of the extra accommodation thus made available, we have not been able to satisfy all the applications for admission. It is evidently clear that during the next vacation we will have to add yet another wing to the Sree-Bhavana. Mlle. Bossennec who had gone home to France during the summer holidays will be delayed in returning owing to personal reasons and in the mean time Mrs. Kamala Craig is carrying on her work.

...

Three new residential quarters have been built for the members of the staff in the immediate vicinity of the Cheena-Bhavana out of the funds advanced by the Sangit-Bhavana. These houses will solve to some extent the acute problem of shortage of residential quarters at Santiniketan. But atleast half a dozen more such houses are still needed.

...

The work of the Cheena-Bhavana com-

mences in right earnest from this session. The Department has been strengthened by two new appointments, Dr. Vasudeva Gokhale M. A., Ph.D. and Pandit Sujit Chandra Mukhopadhyaya, Kavya-Tirtha. But they are not strangers to us as both of them had their education at Santiniketan. Dr. Gokhale was one of the earliest students of the Vidya-Bhavana in the Tibetan Department and after his post graduate work here, he went to Germany where he took his Ph.D. from the University of Bonn. He is a Life Member of the Servants of India Society and had been working as a Professor in the Fergusson College, Poona. We are grateful to the Servants of India Society for having kindly agreed to send him here on loan service. Sujit babu also had been a brilliant student of the Vidya-Bhavana in the same department and he has a number of important scholarly publications to his credit. In the immediate past he had been doing social service work in the district of Sylhet under the auspices of the Arya Samaj. In this connection we should not forget to mention that these posts have been created out of the donations made by our distinguished countryman Seth Jugal Kishore Birla of Calcutta. The Cheena Bhavana has recently received a further donation of Rs. 4,361-8 from China collected by Mr. Yeh Kung Cho of Shanghai. The money is being utilised for the construction of outhouses to the Bhavana and furniture for the library.

...

It is with regret we lose the services of Santipriya Bose, B. Sc. (Aberystwyth) who has tendered his resignation as

With Rabindranath at Almora. (ii)

A. K. C.

In my last letter I had just stopped with the news about the students' meeting. That was a great success and the spacious hall of the Ramsay High school was filled to overflowing when Gurudeva appeared on the dais but there were also many hundreds waiting outside who had been denied admittance owing to lack of accommodation. A disappointed crowd outside barred doors is hardly pleasant company and they made their presence felt every other second by loudly knocking on the door panes. Persistence pays, as is so well known from the story of Robert Bruce and the famous spider and in this case too, the relentless but the efficient stewards' hearts at last thawed and the gates were flung open. The situation eased considerably and the meeting proceeded in great good humour. The welcome address was read in Hindi and Gurudeva humorously avenged himself by replying in Bengali, though later on he read his lecture in English. But one felt on gazing at the faces of the audience that even his Bengali was being understood, for it was highly sanskritised Bengali and the languages of northern India are so much akin to one another. The student community at Almora seemed to suffer too much from the glamour of western social manners and they are prone to stretch out the hand for a hand shake on introduction than make the beautiful indigenous *namaskara*. English clothes, however ill-made or ill-fitting seem to be at a distinct advantage and the hideous plus-fours give one the

highest social prestige. Somehow or other, the nationalistic flame does not burn very brightly in the Kumaon Hills. We realised the truth very bitterly when a Congress-Socialist friend of ours tried to hire a house at Almora for a couple of months' stay to recuperate her health. Empty houses there were everywhere but in every case there seemed to be some sort of a difficulty. A local friend explained the situation later on to us that the people were afraid of the police. Till very recently the Government authorities have been very *zubberdost* in the exercise of their duties and powers and the people yet remember that as late as 15 years ago, the *begar* system was still in vogue. I was told that there is a *pahari* saying full of great worldly wisdom that it is better to face an infuriated tiger in the jungle than have a police sub-inspector frequent your locality. Pax Britannica!

On the 31st we had a group of Congress Socialists headed by Mr. Masani and Mr. Yusuf Meherali, as our guests at tea and then there was an informal discussion with Gurudeva on social and political matters. I refrain from reporting the discussions as I am told they have already been reported in the official organ of the Congress Socialist Party.

With the setting in of June, our social world was a little enlarged and enlivened by the arrival of a few neighbours in the locality. There was Miss Alice Boner, quite well known to us, as she has been a frequent visitor to

Santiniketan in the company of Uday Shankar. She is keenly interested in Indian Dancing and has a much-appreciated book on Kathakali dancing to her credit. Whenever she came to pay us a visit, we had an interesting discussion on dancing which is, as is well known, very much near to Gurudeva's heart. Miss Boner spoke very highly of the 'Chhau' dancing of Seraikali and suggested that one of our teachers of dancing should be deputed to Seraikali and take some suggestions from there. The Sangit-Bhavana is causing very much anxiety to Gurudeva as the department has a big deficit budget to meet every year and he has decided now to ear-mark the income from all his books on music for this Department. I understand he is now writing yet another book, the income of which will also go to the Sangit-Bhavana. But even then we shall have great difficulty in meeting the expenses of the Department unless we can earn quite a good few thousands every year through our performances in Calcutta and elsewhere. Nor can we forget that we badly require a big hall and better class rooms and also a separate hostel for the School of Music. Prof. Birbal Sahni F. R. S. of Lucknow is now our next door neighbour and he gave us the happy news that Gurudeva has not aged a day since he saw him last, nearly quarter of a century ago, at Cambridge. Prof. Sahni is a great believer in Swadeshi industries and is an ardent khaddarite. He requested Gurudeva that some of his books should now be printed on Bengal hand-made paper and the suggestion appealed to all of us. I hope in our future publications, atleast a few hundred books would be printed on hand made paper, which I am sure, would prove very popular with a section of our people. Prof. Sahni said

that in his office (he is the Dean of the Faculty of Science in Lucknow) only hand-made paper is used. A modest unassuming man with a keen sense of humour, he made himself a great favourite with Gurudeva and Mrs. Sahni got him to promise to stay with them the next time he visited Lucknow.

Some of Nandalal Babu's sketches soon retrieved Gurudeva for poetry and made him forget his new love for Science. Practically the whole of June, Gurudeva was once again a poet, and a painter. Our student Jayanti got some wonderful recipes from the bazar for home made fast colours and the pictures that he painted in Almora were practically all done in the local colours. They are fast and compare very favourably with foreign colours.

Our stay in Almora was gradually drawing to an end and it was finally decided that we would leave on the 27th morning, and travelling by way of Lucknow on the R. K. Railway, avoid Bareilly of unpleasant memories. The Ranikhet Students' Association proved adamant and Gurudeva at last agreed to stop at Ranikhet for a students' meeting and receive their address. It was very pleasantly arranged and will remain in my mind for a long time as one of the sweetest little functions attended by Gurudeva. We had a few hours, stay at Lucknow and at the invitation of the Yuvarajah of Kasmanda, we stayed at the Kasmanda House for those brief hours where sumptuous arrangements were made for Gurudeva's hospitality. We left Lucknow the same afternoon arriving in Calcutta on the 29th morning. It was on the 29th of April that we left for Calcutta and so our holiday just lasted two complete months.

On India

I love India, not because I cultivate the idolatry of geography, not because I have had the chance to be born in her soil, but because she has saved through tumultuous ages the living words that have issued from the illumined consciousness of her great sons—*Satyam, Jnanam, Anantam Brahma*, Brahma is truth, Brahma is wisdom, Brahma is infinite; *Santam, Sivam, Advaitam*, peace is in Brahma, goodness in in Brahma, and the unity of all beings.

Brahma-nishtho grhasthah syat
tatvajnana-prakurvita
yad yad karma prakurvita
tad Brahmani samarpayet.

The householder shall have his life established in Brahma, shall pursue the deeper truth of all things and in all activities of life dedicate his works to the Eternal Being. Thus we have come to know that what India truly seeks is not a

peace which is in negation, or in some mechanical adjustent, but that which is in *Sivam*, in goodness; which is in *Advaitam*, in the truth of perfect union; that India does not enjoin her children to cease from *karma*, but to perform their *karma*, in the presence of the Eternal, with the pure knowledge of the spiritual meaning of existence; that this is the true prayer of Mother India;

Ya eko-varno bahudha saktiyogat
varnan anekan nihitartho dadhati
vichaiti chante visvamadau
sa no buddhya subhaya samyunaktu.

He who is one, who is above all colour distinctions, who dispenses the inherent needs of men of all colours, who comprehends all things from their beginning to the end, let Him unite us to one another with the wisdom which is the wisdom of goodness.

Rabindranath Tagore.





Kanai Samanta.

(Continued from page 2)

Director, Economic Researches on his appointment as the Principal of the newly started Agricultural Institute at Daulatpur. He joined Sriniketan in 1933 and a number of his researches on agricultural problems in Birbhum have been published as bulletins by the Visva-Bharati.

...

Dr. Jitendranath Chakravarti M. B., our Chief Medical Officer has gone to Calcutta to have three months specialised training under Col. Kirwan in Ophthalmic Surgery. At Sriniketan we have now a small establishment for treatment of eye diseases, which is meeting a great need of the locality.

...

The University results have been very satisfactory and we offer our hearty congratulations to Bal Gangadhar Nair and Hiralal Jain who received Honours in Economics and Shibdas Mitra, Kamalakanta Sarkar and Jayantibhai Desai who secured Distinctions in their B. A. (3 sat for Honors in Economics, of whom 2 were successful. Of the 12 who sat for the Pass Course in B. A., 9 were successful and 3 got Distinctions). For the I. A. and I. Sc. examinations, the results have not been very satisfactory in as much seventeen appeared and only nine passed. This compares very unfavourably with our last years record. Seven students appeared in the Matric and all but one passed.

...

Information has just been received Dr. Arnold A. Bake has been elected a Fellow of the Brasnose College, Oxford. Dr. Bake is soon coming out to India where he will spend 3 years in collecting folk songs in various parts of the country.

Alumni News

Dr. Amiya Chandra Chakravarty who recently got his D. Phil degree for the University of Oxford with his thesis on Post-War English Poetry has recently been elected a Fellow of the Brasnose College, Oxford. We are extremely proud of his achievement as this is the first time that such an honour has been bestowed by the Oxford University on an Indian. Dr. Chakravarti is soon returning home and will be engaged on an important research work on the Hindu-Moslem cultural question, with his head-quarters at Lahore. His thesis is soon being published by the Clarendon Press, Oxford.

...

We offer our congratulations to Nirmal Chandra Chatterji and Shibdas Pal who got First Class in the B. T. examination this year in the Calcutta University.

...

Sudhir Ranjan Khastagir, at present teacher of Fine Arts in the Doon Public School has been granted a travelling Fellowship by the Deutsche Academie, Munich and has left for Europe where he will spend some time in visiting some of the famous art galleries and learning western methods of art instruction.

HINDI TRANSLATIONS OF Poet Rabindranath Tagore's Works



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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Sorashi	(A Book of short stories)	Rs. 1-0-0
Kumudini	(A Novel)	Rs. 3-0-0
Rush-ki-Chithi	(Travels in Russia)	Rs. 1-12-0
Siksha Kaisa Hay	(A collection of Essays on Education)	Rs. 0-5-0

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AUGUST 1937

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Jamuna Sen

Santiniketan & Sriniketan

Rabindranath went to Calcutta on Tuesday, 20th July and stayed with Professor and Mrs. P. C. Mahalonobis in their house at Belgharia. On the 26th he went to his estate at Patisar for a short stay, a detailed description of which is given elsewhere in this issue.

...

The Bharati-Tirtha, an Andhra Research Society with its headquarters at Vizianagram, honoured Rabindranath with the title of "Kavi-Samrat" at a special Convocation, convoked for this purpose on the 24th July last. The Chancellor of the Society, Maharajah of Jeypore presided over the ceremony. Rabindranath who could not be present in person was represented by his Secretary, Anil Kumar Chanda.

...

The staff of the Sangit-Bhavana has been considerably strengthened by the appointment of Mr. Kelu Nair of the Kerala Kalamandalam, as a teacher of Kathakali style of dancing. There has been a large number of admissions to this department this year and some difficulty is being felt for the want of a proper building for the classes.

...

Pandit Sukhamay Bhattacharji Smriti-Tirtha has been appointed by the Founder-President as a Research Scholar in Indian Philosophy at the Vidya-Bhavana with effect from the first of August. This appointment will be greatly appreciated as the want of a qualified scholar in Indian Philosophy has long been felt at the Vidya-Bhavana.

...

Rajendranath Bandopadhyaya who took his M. A. degree in English and Economics from the University of Nagpur has been appointed temporarily an adhyapaka in Economics in the Shiksha-Bhavana with effect from 15th July.

...

Intimation has been received by Prof. Tan Yun Shan, Director of the Cheena-Bhavana that a consignment of 31 crates containing the second instalment of books presented to Santiniketan by the Sino-Indian Cultural Society has been shipped from Shanghai. Twenty-nine of the crates of this instalment contain the famous Dragon Edition of Tripitaka which is the biggest, latest and the most valuable edition of the famous book. It was first edited and published under the patronage of the Chin Emperor Yung Chen in the year 1735. It was printed on costly paper and arranged in the old Indian method of palm leaf manuscripts. The printing is done in the peculiar Chinese way in that each page has a block carved out of a single piece of wood. The blocks which are very costly are a priceless treasure in the possession of the Chinese National Government who under certain conditions lent them to the Sino-Indian Cultural Society for printing and publishing a very limited number of copies for private circulation.

The Chinese section of the Visva-Bharati Library will be incomparably enriched by the valuable gift of a set of this edition of Tripitika which, Prof. Tan believes, may be considered as one of the tokens of China's eagerness to do her share in helping to usher in an era of cultural rapprochement between herself and India, two of the oldest civilisations on the world.

(Continued on page 13)

The Emperor of Ethiopia

Amiya Chandra Chakravarty.

(Note: The Emperor spoke in Amharic and French ; the sense of his remarks has been accurately preserved, but the language is necessarily mine. A.C.)

Before leaving England I had the opportunity of renewing my acquaintance with the Emperor of Abyssinia : he graciously gave me a farewell audience at the Embassy in Princes Gate. He had travelled down from Bath that day.

Haile Selassie, I had decided, is one of the great personalities of our age. The tragic drama which has silhouetted his lonely figure against immense circumstance may have given him a dignity which history would in any case enshrine, but his majesty is not merely derivative. He has that inward greatness which is so much more than the sum total of a person's qualities or achievements : he would be himself whatever the circumstance. He makes you share that curious feeling of "having arrived" which one so often experiences in the presence of genius : in his case, the rootedness of his moral personality takes you beyond the centre of profound human suffering to the region of faith.

"No", he said. "there is nothing that India can do for our people."

He would not make any idealistic appeal for a gesture.

"I tell you," he continued, "*If there is a moral principle in this world, our suffering will have its result.*"

These words, placed in their proper setting, would count among the great utterances. Evidently the Emperor's faith even after all that has happened, and is happening, is not based on calculations. The round of reprisal, rebellion, or retribution—however inevitable in the

compensation of nature—which impinges on the lives of millions and decides national destinies, could not detract his attention from the moral fabric from which values derive.

As to the Abyssinian War itself his comment was simple—

"Heroism was pitted against chemicals ; men defending their own hearth were sprayed with mustard gas : women and children were mown down by aerial machine-guns. This was no war."

"This goes on."

* * * *

In Aden, a delegation of Abyssinian refugees led by Mr. Workous Gobena came to meet me. The white walls of *Strathaird* loomed against the harbour-waters : a midget motor-boat took me away from it towards the sun-assaulted dock on which a straggling crowd had collected. In that straggling crowd were a dozen Ethiopian young men waiting.

There are about forty men and women, Abyssinian refugees, deprived of home, country and human rights living now in Aden. They are on the point of starvation. In Maalla, just outside the port of Aden, they live in hovels : I saw that some of their womenfolk were there with them. The men are workless : there is no prospect of employment for them. Amongst them are some distinguished citizens of Harrar, Addis, and other Abyssinian townlets ; most of them were educated in Europe and America.

Comparing their own sufferings with

the unspeakable agonies now being inflicted on their countrymen, these people had nothing to say. They have seen and known much. But they feel that they have some claims on our Indian people—not any logical claims at all, but those which human fellowship can demand. There is a fairly prosperous Indian community in Aden: we have influential businessmen in Bombay and elsewhere who partly control the commercial relationship between India and this neighbouring port. As an Indian I cannot but hope that help will be given by our men to these brave people.

This is not the occasion to enter into the problem of Abyssinian refugees: thousands of men, women and children who have been driven across the frontier and are now in Berbera, Djibouti, the scattered bands living desperately in Uganda and elsewhere constitute a problem which only a League with a conscience can tackle. Remember that further immigration of Abyssinian refugees into Aden has been stopped by the Port Authorities.

Surely this particular problem of not even half a hundred Ethiopians can be mitigated?

* * * *

Human suffering, when one views it, but does not allow one's response to reach the *actional* plane can only produce a paralysing, a demoralising effect. The danger of humanity today is that men and women with a sensitive conscience are being led to a passive attitude, while the blustering apes in charge of the machinery of destruction are very active. Abyssinia has painted a pointer across the map of the Modern Age—shall the saner and less destructive section of mankind yet learn how to organise, to form links across racial and national barriers and not leave the gangster governments to do all the organising? Can those who have suffered and realised yet gain control and save man's civilisation?

* * * *

But collective moral action on the part of the people of the Earth is possible only if behind the necessary planning there is also spiritual faith. The machinery of any humane international organisation set up against barbarism will not suffice without an ethical philosophy.

Let me return to the words of the Emperor—

"If there is a moral principle in this Universe, our suffering will have its result."



(Continued from page 10)

We acknowledge with gratitude receipt of a valuable consignment of gifts from Mrs. E. V. Havell to the Kala-Bhavana Museum. The gifts consist of paintings, sketches and drawings and papers of her illustrious husband whose name will always be remembered with reverence and affection for his great services in bringing back Indian Art to its former glory. There are in the collection 12 original Indian landscapes, 2 books of crayon sketches of Indian scenes in black and white, several prints of Bagh-frescoes and a most interesting collection of press cuttings and original articles. The gifts are now on exhibition at the Kala-Bhavana Museum along with the pictures formerly presented by Mrs. Havell to the Visva-Bharati.

...

In order to join the Punhyaya ceremony in his estate, Rabindranath recently went to Patisar and he was very happy to have met his tenants after a lapse of so many years. Thousands of them flocked to see him, the old who knew him so well in days when he lived with them and worked with them from day to day, and the young who had heard his name as a legend. Since then wider spheres of activity have claimed him as their own and made him remote from the contact of these simple honest ryots who were once so much a part of his daily attention. Seeing them once more and the tears that the elderly among them could not check, he felt how much more genuine and valuable was the simple affection of these people of the soil than the boisterous applause of the city multitudes. They were most of them Mahommedans and, though so much is

made in the newspapers of the communal feeling in Bengal, he found no sign of it there. Indeed, one old tenant told him that being a Mahommedan he could not believe in reincarnation, but if he were given a choice of rebirth, he would prefer to be born where he was. The Muslim peasantry of Bengal is faithful to the soil and, where he is fairly treated, knows how to repay affection with affection. The Poet related a touching incident that happened to him in his early days. Once, as he was leaving his estates, on the way to the station a peasant stopped his palanquin and offered him one rupee as his *nazarana*. When the Poet asked him in surprise the reason, the peasant replied, "If we do not give you, how will you live?" The incident, said the Poet, he will always remember as one of those occasions which made for him the real human bond between himself and his peasants and emphasised to him his responsibility to them. "It was therefore," the Poet added, "a great comfort to me to know that they still remember how I used to love and care for them and appreciate the benefits I had organised for them, and which are still maintained."

Alumni News

We offer our hearty congratulations to Hon. Mr. B. Gopala Reddy on his appointment as Minister of Local Administration to the Government of Madras. He is probably the youngest Minister in any Indian province, being yet well under 30. On first of August, the old Visva-Bharati students at Madras gave him a dinner to celebrate his appointment as Minister, a description of which is quoted below from the Madras Hindu dated 2nd August.

Madras, August 2.

Mr. B. Gopala Reddi, Minister for Local Administration, who is an alumnus of the Visva-Bharati, Santiniketan, was entertained, last night, by the former students of the institution at a dinner party at the Jeypore House, Royapettah.

The Minister, replying to the felicitations, dwelt on the role of local bodies and appealed for public help in improving their administration.

About fifty guests attended the function which commenced with a programme of Japanese music, Mr. T. Watanabe rendering some fine pieces on the Japanese "flute."

After dinner, Miss Pattammal of Madras gave a performance of Bharata Natya.

Mr. P. V. Reddi, on behalf of the gathering, extended hearty congratulations to the chief guest on his appointment as Minister, and said that the function had been organised more for the opportunity it afforded to them for recalling their days at Santiniketan than for making congratulatory speeches. The impress of that great institution and the great poet, Rabindranath Tagore, he said, was abiding, and he was glad that the gathering included Mr. Anil Kumar Chanda. The speaker requested Mr. Chanda to convey to their Gurudev how children of that University cherished it and the memory of the days spent therein and they all rejoiced at the fresh opportunity for service that had now been afforded to one of its alumni.

Mr. A. K. Chanda said that it was a great honour to be included in Mr. C. Rajagopalachariar's Cabinet, and the honour became the more pronounced when one realised the extreme youth of

the person chosen. Though so young, the chief guest of the evening had the rare privilege of being associated in his life and work with two of the greatest Indians of the modern age, Mahatma Gandhi and Rabindranath. "Mr. Gopala Reddi, I am sure," he said, "will fulfil all our expectations of him and I wish him a happy, prosperous, long and useful career of service to the Motherland and humanity."

Mr. Gopala Reddi thanked the guests for their regard and affection for him, and said that the first thing he did on being selected to the office was to send his respects to the Gurudev. He looked upon his appointment as Minister as another opportunity of serving this country, and not as any honour conferred on him. For, in his opinion, it was a greater honour to be a "C" class prisoner breaking stones in jails, serving a sentence for participation in the freedom's struggle. His stay at Viswa-Bharati, Mr. Gopala Reddi said, though only for three years, was ever fresh in his mind and whenever he saw a Bengali, his mind flew back to those happy days at Santiniketan.

Continuing, Mr. Gopala Reddi said that his department, Local Administration, had earned a notoriety in the province and the rout of the Justice Party at the last election was partly due to the policy pursued in this department. He would, the speaker said, try to do the best he could during the term of his office to promote the best interests of the people in the department committed to his charge. But this was a task in which he could hardly hope to succeed unless he had the full co-operation of all his friends. "We are," Mr. Gopala Reddi said, "on the threshold of a new era, and under the great leadership of Mr. Rajagopalachariar, we do

hope to do something. We know the safeguards and reservations of the Act of 1935, but notwithstanding these we hope to do something with the help of friends who braved lathis and repression, to put down corruption and promote the common good of the people." The pleasant function terminated at about 11 p.m.

NEW ADMISSIONS IN JULY, 1937.

Name of Province-	Sikshabhavana		Pathabhavana		Kalabhavana		Sangitbhavana Girls.
	Boys	Girls	Boys	Girls	Boys	Girls	
Bengal.	26	3	6	2	1	X	3
Assam	2	1	1	3	X	X	X
Bihar	4	X	X	1	X	X	X
U. P.	2	2	3	2	1	1	X
Madras	1	3	X	X	1	X	1
Sind	1	2	2	2	X	1	X
Punjab	2	4	5	X	X	X	X
C. P.	1	X	X	X	X	X	X
Baluchistan	X	X	X	1	X	X	X
Gujrat	X	X	X	X	2	1	X
Bombay	X	X	X	X	1	1	X
Ceylon	X	X	X	X	X	X	2
Rajputana	X	X	X	X	X	X	1
Total	39	15	17	11	6	4	7



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VISVA-BHARATI NEWS

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SEPTEMBER 1937

Number III



By Bonbihari Ghosh.

Santiniketan & Sriniketan

Gurudeva went to Calcutta on the 27th August. He has been very busy for the last two weeks, composing new songs and guiding the rehearsals of the "Varshamangal" festival, to be staged in Calcutta on the 4th and 5th September.

...

C.F. Andrews came to India in the first week of August. He has been forced by ill-health to take a few weeks' rest in Simla. He is making use of this leisure by writing the last chapters of his forthcoming book on the life of Christ.

...

Benode Behari Mukherjee returned on the 5th of August after spending about 9 months in China and Japan visiting the Art Galleries. He gave a talk to the students of the Kala-Bhavana about the art-expressions of Modern Japan and exhibited typical examples of the pictorial art of that country which he collected.

...

Amiya Chandra Chakravarty, after four years' stay in Oxford, returned on the 2nd August. He has been delivering a series of lectures on Modern English Poetry and another series on the ideological background of Modern European Politics. He will go to Lahore in September to begin his research work on Humanism in Modern Indian Thought.

...

Pandit Durga Prasad Pandey, Sahitya Sastri, of the Patha-Bhavana, sailed for Holland on the 16th August for higher studies in Indian Archaeology at the Kern Institute of the Leyden University. In his place, Bhagavati Prasad Chandola, B. A., an ex-student of the Siksha

Bhavana, has been appointed a teacher of Hindi.

...

✓ "Hala-karsan" and "Vriksha-ropan" ceremonies were celebrated on the 14th August in the adjoining Santhal village where the inmates of Santiniketan and Sriniketan assembled in the afternoon. The girl students of Santiniketan clad in festive yellow came in a slow procession carrying flowers and plants—emblems of the season. Gurudeva presided, and Kshitimohan Sen chanted Vedic hymns, appropriate to the occasion. Gurudeva received from the Santhal peasants gifts of home-spun clothes. The Santhals entertained the gathering with their dance. Syt. Ramananda Chatterjee and Rai Bahadur Benode Behari Sarkar, Sadar Sub-Divisional Officer, Birbhum, were among those present on the occasion.

"Varsa-mangal" which was fixed on the 15th instant had to be postponed owing to the sudden death of Bireswar Goswami.

...

"Andamans Prisoners Day" was observed in the ashrama on the 14th August. Gurudeva in the course of a talk to the students on the occasion pointed out the enormity of injustice in the attitude of the powers that be and appealed to "our own people who are today holding the reins of office to prove their strength by tempering their justice with mercy."

...

✓ Prof. Tan Yun-Shan, Director of the Cheena-Bhavana, left for Waltair to deliver in the Andhra University a series of lectures on "Modern China" for which he was specially invited by that University.

(Continued on page 23)

Bireswar.

Rabindranath Tagore *

We were getting ready that day for our *Varshamangal*. I had not known that death had come to take away from our Festival some one who intimately belonged to it. Our Festival did not start; the *Ashram* would have it follow him, a last lingering shadow of his life. Where Bireswar lived, the niche he occupied by right from his early boyhood days, an empty sign now remains there to mark the chronicle of our year's festivals.

He was an image of life shining with youth's radiance. The *Ashram* loved him; he loved its people. There was in him such perfection of vigorous growth that I could not have dreamt of losing him like this. But the irrevocable news came; at midnight, and again at dawn, many times in between my day's work, his memory has cast its sudden shadow on my mind.

Death does not appear incongruous when we see it as part of the world's great traffic, of the alternating advent and exit of darkness and light; death, there, keeps step evermore with life's rhythm even as the budding of countless flowers in the forest and their decay maintain an inner harmony. On the wide canvas of life death draws its sorrowful lines, but never destroys the canvas itself. But in the *Ashram* we cannot accept death so easily. Pilgrims have met here for gathering provisions, the future lies open before them—the clash of world's joy and pain is not here. Here amidst life's aspirations touched by morning light, death must

come as a cruel contradiction. In terrible pain we realize that it has no right of admittance.

Bireswar came to us as a child, his life became one with the whole *Ashram*, it joined with our trees and birds and animals in the procession of growth. The cycle of seasons had greeted him with their varied messages of beauty. Never weak either in body or in mind, or in the sense of righteousness, his pure young life had been touched by an inward fire.

Those who can reveal their true selves in their service and sacrifice give us not merely joy but a new strength. The cup of a brief life and death he has filled with his own truth. There can never be an end to our relationship with this truth.

If he had lived, wherever he might have gone, he would surely have come back to the *Ashram*. Here there are many students, they gain perhaps all that can be gained here, they enjoy our celebrations, but at last some day their residence in the *Ashram* ends. About Bireswar I felt that he had not merely come here to accept gifts from the *Ashram*, but his mind was also getting ready with offerings which he would one day place at its shrine. Has he left that offering for always in the vessel of death?

For a brief period we come to this *Samsar*, and before leaving we add a thread, small or great, to the web of humanity that is being woven all the world over. Dull may be its colour, the texture not durable, but the thread contri-

* Authorised translation by Amiya Chandra Chakravarty of the Poet's address given at the Sinha-Sadan, Santiniketan, at the death of Sriman Bireswar Goswamy.

buted by a good life, a life filled with love remains, even if invisibly, and finds its worth in the making of history. Many of those now living and many who are gone are not known to us by name, and yet in the art of the great Creator they have added some beauty. The love that Bireswar has aroused by his simplicity, purity, and warmth of heart has, by its own power, made us transcend death and realise the eternal value of his life.

Our mind cannot admit that death comes to mock at life and make it futile. In the great Universe we do not see such

a mockery of frustration. The world we find is great, is beautiful. Its greatness at each step makes death unreal, dissolves evil at every moment, and endures—otherwise it could not exist at all. The world is ever on the move but it does not lose itself. In that region of the world's truth he remains; along the highway of Time he came to us a passing guest, he has taken with him our love and our blessings. We have not lost him,—you who are his dear colleagues, we his teachers—it is this I feel today with all my heart.

A Letter*

Santiniketan, the 7th April, 1937.

Dear Sir,

Before leaving this place, I wish to express our sincere thanks not only for the hospitality we have found here, but more for the real spirit of friendship and understanding which we have met amongst the members of this community. During our tour through India we have seen so much we have admired, so much with which we felt the deepest sympathy. It was not only the past, its beauties, its wisdoms, it was also the tremendous development of the present. There was so much which was in correspondence and harmony with our own. Western ideals, the struggle to improve the economic situation of the country, to improve the social conditions of women, peasants and labourers: the creation of a new national art and literature, the revival of the religious life. And nevertheless, we began to despair of the

possibility of a real understanding between us, people of a Western World and those of India. A poisoned atmosphere overshadowed by the oppressing thundercloud of a bogus demon of a Western materialistic and imperialistic technical civilisation which is so different from that European culture which we believe to be the best of our own tradition! It has been here in Santiniketan that we have learned to understand the nature of this tragic estrangement between India and the West; it has been here that we saw the remedies against this poison. We saw the shock of a different cultural tradition on a country of unsophisticated rural simplicity; we saw how the assimilation of only the exterior shells, and even of those least in harmony with Indian life,—was to disorganise the traditions,

* Written to the Santiniketan-Sachiva by Dr. and Mrs. Goetz who visited the ashrama in April last.

how a system—(unknown in the West)—of continuous examinations was to create a spirit of sterile imitation, and how generations made helpless in this sterility did neither find their self-respect nor could gain the respect of foreigners through alternating revolt and servility. And we saw also the growth of another India, but nowhere so much than in this place. We saw the growing spirit of organic creative power in a new young generation guided by men whose personality had found their full growth in the living tradition of their own country, and by one personality who had grown over the poisonous atmosphere to the light of an all-embracing humanity in the love of God. We saw the new spirit of self-reliance and self-respect which alone can overcome the cultural problems of India, of every nation and person. We saw its expression in the free intercourse with us, we saw it in the creative works of art, we saw it in the active endeavours to reconstruct India's agricultural and social life. We believe that this is the true way to the future of India. Only the creative mind can be free and respected, only the creative mind, reposing in the God of his heart and giving the wealth of his creation to his fellow-brethren, can build up the future of humanity. And thus we believe that this creative spirit will also be able to annihilate this bogus demon of Western materialism and find the way also to the

real culture of the West. Then both will understand that they are the children of the same human mind, that the endeavours and the short-comings on both sides are the same, that the material needs and the religious experiences are essentially of the same kind. They will see another Europe which has also its great saints, which struggles to help the poor, which loves nature, which fights for ideals, another Europe which lives in the omnipresence of God. And they will understand that the real differentiation of all human beings is only that between good and evil, creative and sterile. The great persons who can accomplish the contact between the Divine and the human, have a message to the whole humanity, whether in the East or in the West. Rabindranath Tagore's message to the West is that he has given such a broad humanistic garb to the old experiences of the Indian mystics that we heard the voice of our own Western saints, that we saw the unity of all the human beings before the Divine Eternity. His message to the East is that he has taught India again the freedom and self-respect and the active will to help the creative personality.

We should like to come again.

Yours sincerely,
Sd/- Hermann Goetz, Ph.D.
Kern Institute, Leyden, Holland.
Annemarie Goetz-Bartels.

Bireswar Goswami

It is with a sense of benumbing sorrow that we record the death of our young friend Bireswar Goswami, the son of Adhyapaka Nitaibinode Goswami. He got fever, was in the grip of typho-pneumonia just for four days and was snatched away from our midst on the evening of the 14th August before many of the inmates of the Ashrama had time to look round and see. We could hardly believe our senses.

It is still fresh in our memory how he came here, a motherless child, about 12 years ago. He passed his Matriculation examination only last year and just started his college career. His was a familiar figure in the Ashrama. Gifted with a receptive mind and brought up in the Santiniketan environment from the days of his childhood, he was able to develop in him a rare combination of qualities that make for the building up of character. He was loved by the young children of the Sishubibhag as much as by his colleagues in the different spheres of his activities. On the playground, in the literary societies, on all festive occasions and in every social function one could ever find him, offering himself with great humility as an humble servant; giving himself unstintedly and yet never getting obnoxiously conspicuous. This indeed was his character. Here, there and everywhere but never anywhere fussy. He pervaded but never perturbed. One never felt his presence, only he *was* present. Such people are like the air we breathe—we breathe and we do not worry if it is air we breathe; choke us and we cast about for air.

His passing away has been an experience to all of us—and eminently so to his younger friends: Here, there and yonder but yesterday—whither now? So young and yet missing! This is an experience. There is no knowing what his young friends are just now making of it, nothing worse than their elders, let us hope.

Is it any use recording our condolence to the bereaved relations? Can it lighten their grief or soothe their lacerated feelings? Who knows? Perhaps it is some good just letting them know that others also feel.

Ye have left your souls on earth !
Have ye souls in heaven too?

T. N. G.

(Continued from page 18)

We have received from Dr. Lalitmohan Basu, of Allahabad, a set of 27 Panini office publications including the 4 volumes of Indian Medicinal Plants (Second Edition) edited by late Major B. D. Basu and Lt. Col. Kirtiker. We offer our grateful thanks to Dr. Basu for this valuable gift to our library.

...

Visva-Bharati Bulletin No. 23 entitled "Loka-Siksha-Samsad" (in Bengali) is just published. It contains courses of study, list of books and other necessary particulars of the newly started adult (popular) education project of Visva-Bharati.

In response to a Press statement by the Karma-Sachiva, brisk enquiries are pouring in daily from all parts of Bengal about this new venture.

Alumni News

Nirmalchandra Chatterjee, M.A., B.L., B. T., formerly of the Patha-Bhavana, has joined the teaching staff of the Scindia Public School, Gwalior.

...

At the invitation of the University of Bombay, Dr. Syed Mujtaba Ali, Ph. D., formerly of the Siksha-Bhavana, delivered a course of lectures at Bombay on the Cultural Heritage of India.

...

Ramendranath Chakravarti, Headmaster, Government School of Art, Calcutta, formerly of the Kala-Bhavana

has left for Europe. An exhibition of his paintings, etchings, woodcuts and engravings was held at Calcutta in August prior to his departure. Mr. Chakravarti will make a special study of Graphic Arts and Fresco in Europe. Manindra Bhusan Gupta, formerly of the Kala-Bhavana, will act, it is understood, as the Headmaster of the Government School of Art, Calcutta, in Mr. Chakravarti's absence.

...

D. K. Dev Burman, formerly of the Kala-Bhavana, who, it will be remembered, was entrusted with the charge of executing frescoes on the walls of the Library of the Calcutta University, has just completed his work.

...

Srimati Malati Chaudhuri, formerly of the Siksha-Bhavana, presided over a district conference of the Kishans of Orissa, held sometime ago. She is the General Secretary of the Orissa Provincial Kishan Sangha.

...

Probodh Mehta, who took his Graduation Diploma of the Visva-Bharati in 1933, is sailing in September for Germany where he will study the progressive methods of education at the Bonn University.

...

Somendranath Roy, who had been to Japan to study Collotype printing, has come back home on leave for one year.

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== VISVA-BHARATI NEWS ==

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OCTOBER 1937

Number IV



By Nandalal Bose

Notes & News

Human beings have so little right over Fate that relief from fear of a threatened calamity becomes in itself a sufficient cause for thanksgiving. And so the last month ended in a universal rejoicing over the Asrama, shared by friends all over the world, at the Poet's recovery from an illness which was as sudden as it was serious. Less than three hours before the attack robbed him of his normal consciousness, he was sitting out in the veranda and amusing his listeners by improvising a plot to illustrate the technique of story-writing, without either himself or any one else suspecting how close the disease lay in ambush. And, interesting to recall, on the third day after the recovery of consciousness, when he was not yet pronounced out of danger, he sat up and painted a landscape in colour (of light struggling through darkness) on a piece of old and much-used wooden board that was lying near him. It was difficult for the doctors to restrain him, for he brooks no interference when the creative impulse is on him.

They were anxious days and nights that we went through, and it was very touching to see the young and old in the Asrama subdued by a common apprehension and united by a common eagerness to serve night and day. Suffering, when it does not disable or demoralise, has an invigorating effect on the human spirit, like the wholesome effect of certain bitter tonics on the body, and shakes into action much unused capacity for good feeling. Which makes one wonder if we men deserve or will ever deserve to be completely and endlessly happy.

Enquiries and messages of affectionate concern kept pouring in from all parts of

the country and beyond and still keep on pouring in. The Poet himself was much moved by them and as he himself expressed it in a message through the press:

"It was a grateful experience to regain my first contact with the outside world through the anxious care of so many loving hearts. The doctors who watched over me night and day and fought with death on my behalf have laid me under an obligation of which every hour of recovery makes me increasingly aware. The only pity is that they have saved a life whose capacity for service must diminish while its responsibilities remain."

The last sentence evoked a graceful compliment from the Editor of the Calcutta "Statesman" who wrote: "All who love literature and art hope that in saying this the Poet speaks with a melancholy that will prove to be unjustified. That his mind has lost none of its power to charm will be the verdict of many who have enjoyed his latest writings." But the Poet, talking of his responsibilities, had perhaps more in mind his struggling and half-fulfilled dream of a well-established centre of art and culture at Santiniketan than his purely literary obligations to his age, for of that he should have none, since he writes as an artist and not as a missionary. And what more service could a poet owe to his readers who has already carried on his shoulders the burden of a whole age of literary renaissance!

Regular telegrams used to come from Gandhiji and one of the first things that the Poet did, as soon as he had regained some strength, was to pen the following letter to Wardha:

"Dear Mahatmaji,

The first thing which welcomed me into the world of life after the period of stupor I passed through, was your affectionate

anxiety and it was fully worth the cost of sufferings which were unremitting in their long persistence.

With grateful love,
Rabindranath Tagore."

Gandhiji's reply is worth quoting, bearing testimony as it does to the genuine love and regard that the two great sons of India bear to each other.

"Dear Gurudev,

Your precious letter is before me. You have anticipated me. I wanted to write as soon as Sir Nihatan sent me his last reassuring wire. But my right hand needs rest. I did not want to dictate. The left hand works slow. This is merely to show you what love some of us bear towards you. I verily believe that the silent prayers from the hearts of your admirers have been heard and you are still with us. You are not a mere singer of the world. Your living word is a guide and an inspiration to thousands. May you be spared for many a long year yet to come.

With deep love,

Yours sincerely,
M. K. Gandhi."

* * * *

One of the things that has been depressing the Poet's mind ever since he was able to read the papers after illness are the reports of events in China. He has been sadly shocked by the Japanese atrocities on the unarmed Chinese civilians, for he had always admired Japan for what he once called "her harmony of heroism and beauty". And yet he need not have been surprised at what is happening, for as early as 1916 he had himself sounded the warning in language that irritated the Japanese then as extravagant and unjust and is now being fulfilled almost as a prophecy. "I have seen in Japan," he

said, "the voluntary submission of the whole people to the trimming of their minds and clipping of their freedom by their government which, through various educational agencies, regulates their thoughts, manufactures their feelings, becomes suspiciously watchful when they show signs of inclining towards the spiritual, leading them through a narrow path not toward what is true but what is necessary for the complete welding of them into one uniform mass according to its own recipe. The people accept this all-pervading mental slavery with cheerfulness and pride because of their nervous desire to turn themselves into a machine of power, called the Nation, and emulate other machines in their collective worldliness. When questioned as to the wisdom of its course the newly converted fanatic of nationalism answers: 'So long as nations are rampant in this world we have not the option freely to develop our higher humanity. We must utilise every faculty we possess to resist the evil by assuming it ourselves in the fullest degree. For the only brotherhood possible in the modern world is the brotherhood of hooliganism.' . . . Yes, one cannot but acknowledge that these facts are the facts of the world of the Nation, and the only moral of it is that all the peoples of the earth should strain their physical, moral and intellectual resources to the utmost to defeat one another in the wrestling match of powerfulness. . . . The Nation, with all its paraphernalia of power and prosperity, its flags and pious hymns, its blasphemous prayers in the churches, and the literary mock thunders of its patriotic bragging, cannot hide the fact that the Nation is the greatest evil for the Nation, that all its precautions are

against it, and any new birth of its fellow in the world is always followed in its mind by the dread of a new peril. Its one wish is to trade on the feebleness of the rest of the world, like some insects that are bred in the paralysed flesh of victims kept just enough alive to make them toothsome and nutritious. Therefore it is ready to send its poisonous fluid into the vitals of the other living peoples, who, not being nations, are harmless. For this the Nation has had and still has its richest pasture in Asia. Great China, rich with her ancient wisdom and social ethics, her discipline of industry and self-control, is like a whale awakening the lust of spoil in the heart of the Nation. She is already carrying in her quivering flesh harpoons sent by the unerring aim of the Nation, the creature of science and selfishness."

I have quoted this long passage from "Nationalism" (Macmillan & Co.), because its truth is being so cruelly borne out by the present world. Every horror has, of course, some redeeming features and against the inhuman atrocities of Japan might be set the brave sufferings of the people of China now united in a great endeavour to save their great land and its culture. The Poet expressed this reaction in a message to his friends in China, Dr. Tsai Yuan-Pei and Hon. Tai Chi-Tao, in answer to their cablegram enquiring after his health.

"Deeply moved by your kind concern. I am on way to recovery. It is wonderful that in the midst of a life-and-death struggle of your country you should still have thoughts to spare for me. I have been admiring the heroic resistance of your people to the unwarranted invasion of your great and peaceful land and praying for your victory. My sympathy and the sympathy of our people is wholly

with your country. May justice and humanity be vindicated in your triumph. I who have many friends in Japan feel grievously hurt that the brave people of Japan should be misled by their rulers into betraying the best ideals of the East and that we who should be loving them should now invoke their defeat that they may wake to their wrong."

Nevertheless, the Poet feels very pessimistic, for, assuming that the difficult happens and Japan is defeated and retires in ignominy, she will only be more bitter in her desire for vengeance as Germany is bitter today, and China, having tasted the fruits of organised violence might get drunk with its new discovery and lose her faith altogether in her old ideals of peace and culture. For the appeal to the peoples today is not, Be more good, more just, more true in your relation to man, but organise, arm yourselves, be more evil to overcome evil. Which makes the hypocrisy of some of the at-present-non-combatant powers in Europe, who pretend to be scandalised at what Japan is doing and issue international moral exhortations on peace, all the more odious. For, as the Poet told his American audience in 1916: "Japan had been taught in a modern school the lesson how to become powerful. The schooling is done and she must enjoy the fruits of her lessons. The West in the voice of her thundering cannon had said at the door of Japan, Let there be a Japan!—and there was a Nation. And now that it has come into existence, why do you not feel in your heart of hearts a pure feeling of gladness and say that it is good? Why is it that I saw in an English paper an expression of bitterness at Japan's boasting of her superiority of civilization—the thing that the British, along with other nations, has been carrying on for ages without blushing?"

* * * *

There is another life, noble and precious, for whose recovery we offer our thanksgiving. Almost at the same time that the Poet lay unconscious, hovering between life and death, C F. Andrews at Simla lay struggling in the grip of a severe attack of choleric dysentery, which had well-nigh proved fatal. Not only we in the Asrama who look upon Uncle Charlie as our own and love and revere him next only to the Poet, but the whole of India will rejoice and be grateful that the life of this noble lover of men has been spared to us. As the Poet was saying only yesterday evening, he respects Christianity not so much because he has *read* the life of Jesus as because he has *known* the lives of Pearson and Charlie. Some of the letters that Andrews has been writing of late to the Poet make very noble reading, coming as they do direct from the heart of a sincere lover; but, as some of them are too personal, and as there is not enough space at my disposal, I am reproducing only his last letter:

"My dearest Gurudev,

The joy and thankfulness at your recovery still remain uppermost in my mind and have greatly helped to give me back my own health again! I am busy at your book, which I am dedicating to you. For many years past, ever since that outrageous attack of 'Mother India' there has been a constant stream of books of a similar kind and along with them there have been missionary publications always emphasising the darker side, so that it almost becomes stereotyped in the minds of Western readers, that the whole of India is a land of 'untouchables' and of 'Hindu Muslim riots'. The present is a good occasion to do something to dissipate those impressions without in any

way condoning what is wrong in India and it seemed possible for me to do it. For a very long time I have been troubled and distressed at all these attacks and now an opportunity has come to say something positive. Ten years ago when 'Mother India' first appeared, Mahatmaji asked me to go direct to England and sit down and answer that book: but I did not then see its importance or realise his practical wisdom.

Here, the sky is blue again and the joy of recovery has been very great indeed. I cannot help sharing it continually with you, for I know you are sharing it with me!

The Rajkumari sends her love.

With all my love,

(Sd.) Charlie."

* * * *

We express our gratitude to the many friends and sympathisers who have sent donations to the Visva-Bharati as marks of their thanksgiving at the Poet's recovery.

* * * *

We are also grateful to the Trustees of the Estate of the late Rai Bahadur Bisseswarlal Halwasiya for a gift of Rs. 15,000, earmarked for the erection of a Hindi-Bhavana at Santiniketan which will house the department of Hindi Language and Literature of the Visva-Bharati.

* * * *

Anil Kumar Chanda has been lying seriously ill with typhoid at Calcutta for the last five weeks. The latest news is somewhat assuring. We all hope that the improvement will be maintained and his valuable life restored to its normal health and vigour.

K. K.

(We reproduce below the letter written by C. F. Andrews to the Editor, *Amrita Bazar Patrika*.)

"Sir,

When one travels round the world, as I have done quite recently, it comes home at every turn that India is fighting a very up-hill battle for her freedom. The propaganda started by Miss Mayo's "Mother India" more than ten years ago, has done terrible harm. The news that circulates abroad, through the public press, emphasises continually such subjects as the Hindu-Muslim riots, whenever they take place, and also the fighting on the North-West Frontier. Hardly any attention is paid to the amazing internal changes which are continually taking place, raising the age of marriage, creating national unity and progress, and cementing a new bond of economic union between the different religious communities.

Our assets, on the other hand, are very few in the great, ignorant, outside world. It is almost impossible to conceive how few they are ! For world-news is all in Western hands ; and the East hardly creates any interest at all unless there is fighting going on and British and other interests are involved. Then (as in the recent case of Shanghai) whole pages of telegrams are flashed across the wires. I am writing as belonging to India, as I really do, and I would add that one mustn't be surprised at all this. Asia is very far away. We can hardly expect to be treated otherwise as things are at present.

But two assets are ours which are of inestimable value. One is Mahatma Gandhi and the other is Rabindranath Tagore, our Gurudev. When Gurudev was lying dangerously ill, the news was flashed all round the world. This itself shows his immense national importance.

By the great mercy of God, his life has been spared to us. What are we going to do to return our thanks to the Giver of all good gifts ? As one who went to teach to Santiniketan twenty-four years ago and has made it his home ever since, whenever he has not been travelling abroad on behalf of Indians overseas, I would claim the indulgence of your readers if I write as one of yourselves in this letter, which comes from the depth of my heart. We cannot spare our Gurudev yet, even though he himself would only too gladly lay down the burden which he has carried so long. We need him to-day more than ever before.

Can we, then, lighten his burden ? We know how it was his own last effort to raise funds for the Asram that proved beyond his strength. Can we not help him at this point, and send him to Santiniketan a thank-offering, however small or great, as a token of our affection ? Mr S. C. Mukerjee has nobly led the way and others have followed. It should be a spontaneous, free-will offering of love to one whom we all revere.

Yours faithfully,
C. F. Andrews."

“Bande Mataram” and Indian Nationalism.

K. K.

The controversy over the song “Bande Mataram” is gaining so much virulence that one can no longer be merely amused by it. This misunderstanding is not so meaningless as some people think and, what is more, it was bound to arise sooner or later as Indian nationalism became more and more representative of the various communities that go to make up the real India. My sympathy, at any rate, is with the Mahommedans in this controversy, for I believe that if I were a Mahommedan I should resent the particular garb this song gives to my love of my country. Though one can have no sympathy with the fanaticism of some Bengali Mahommedans who are out to smelt idolatry in all literary use of Hindu mythology, still I should say that the spirit of the imagery and invocation employed in this song is more than merely literary and is such that it is unfair to force the monotheistic followers of the Prophet of Arabia to swallow it in the name of Indian Nationalism.

“Thou indeed art Durga
with thy ten arms carrying weapons,
And Lakshmi dwelling on lotus petals,
And Saraswati who gives Vidya,
I bow to thee.”

I do not know how Pandit Jawaharlal regards a song as harmless, which is bound to irritate the legitimate religious standards of so many of our countrymen. I am not sure if all Hindus even would appreciate the picture of India invoked in the image of the Goddess Durga. Perhaps Pandit Jawaharlal has never cared to study the whole of this song, nor seems to be aware of its context in a novel, which, though written by a great genius and the

father of modern Bengali fiction, is not likely to persuade the Mahommedans that the song is not the war-cry of the Hindus only. Moreover, the descriptions of India as given therein are more true of Bengal than of India as a whole. It is therefore very unfortunate that Hindu nationalists, instead of examining their own interpretation of this song, should furiously denounce and ridicule those Mahommedans, some of whom at least must be as sincere as they, who challenge the merit of this song from a point of view, in which their voice should have equal share. It is not necessary to suggest that Hindus who sing this song are inspired by any deliberate communal feeling, nor even that they are conscious of its limited national appeal, for historically this song has gathered broader significance and has been associated with authentic national sentiment, helped, no doubt, by the fact that the beginnings of modern nationalism in Bengal were inspired by the renaissance of Hindu cultural consciousness. But now that our love of our country has ceased to be merely lyrical and, since the advent of Mahatma Gandhi, has been chastened with better understanding of India as it actually is,—a land featured by poverty, ignorance and dissension,—it is hardly worth our while to get sentimental over a song which hardly reflects our present attitude to India and pay for it the heavy price of misunderstanding.

Finally, one would like to ask the protagonists of the Congress creed of Non-violence, how far the image of the ten-armed deity, flourishing weapons, represents their creed.

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== VISVA-BHARATI NEWS ==

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NOVEMBER 1937

Number V



By Nandalal Bose.

Santiniketan and Sriniketan

Gurudeva left for Calcutta on the 12th October and stayed in a garden house at Belghuria up to the 4th November. As advised by Dr. Sir Nilratan Sarkar he took a course of Electric treatment for a chronic malady which had no connection with his recent illness but which had been a cause of trouble to him for some years now. In consideration of his present state of health, the public were kind enough not to trouble him by seeking interviews. Gurudeva had, therefore, plenty of rest and leisure which he needed to recoup his health. Towards the end of his stay some distinguished leaders of the country who came to Calcutta in connection with the A. I. C. C. meetings met Gurudeva and discussed with him the important problems with which the country is at present faced. Mahatmajee in spite of his ill-health called on Gurudeva immediately after his arrival in Calcutta, and after an exchange of warmest greetings—which was a moving sight—discussed with Gurudeva his recent Educational Scheme. Mahatmajee showed keen interest in Visva-Bharati and enquired about the details of its working. Pandit Jawaharlal Nehru had been to see Gurudeva on the previous day and had a long talk with him about the various problems which are receiving the attention of the Congress leaders.

The question of “Bande Mataram” was the cause of an excess of strain on Gurudeva. He had to give much of his time and thought to it to arrive at his considered opinion about the song which he gave out in a statement to the Congress President.

Besides the prominent leaders like Mahatma Gandhi, Pandit Jawaharlal Nehru Syta. Sarojini Naidu, Acharya Kripalani, many of the Congress ministers called on him to pay their respects.

On the eve of his departure from Calcutta Mahatmajee wanted to take leave of Gurudeva personally, and while getting into the car for coming over to him in spite of the doctor's advice to the contrary, Mahatmajee fainted and suddenly fell ill. On receipt of this news conveyed to him over the phone by Syt. Sarat Chandra Bose Gurudeva drove to his residence forthwith and saw Mahatmajee, and joined in the evening prayer there.

Syt. Subhas Chandra Bose came to Gurudeva towards the end of his stay in Calcutta and had a lengthy discussion with him about the larger political issues before the country. He also related to Gurudeva his recent European experiences.

During these days when political problems were uppermost in the minds of all Gurudeva was not unmindful of the Andaman prisoners. He expressed his satisfaction when he was told that Mahatmajee had taken up the matter. He was also glad to be able to do whatever was possible for him to help forward the cause.

During his leisure hours at Belghuria he occupied himself mainly by his favourite pastime, painting. The works that he had produced there will be exhibited when the Asrama reopens after the Puja Holidays.

Gurudeva returned to the Asrama on

Man and Woman*

Rabindranath Tagore

"You know the kind of river we have in the central parts of India—mostly a parched stretch of sun-burnt sand, with a slender, deliciously cool, crystal stream modestly rippling along one edge. The sight reminds me of our own society. In it we men, inert and feckless, lie heaped about, scattered by every wind that blows, unable to unite in common endeavour, though trodden down by all who've passed over us, the towers of our flighty ambition crumbling away as soon as raised; and by our side are our women, content to flow along their lower level, dispensing the life-giving nectar of their tireless ministration, with their unremitting labours of love ever directed to the self-same end. On their side is all the beauty and fruitfulness: on ours only the glitter of the desert, the vast emptiness of arid servitude. What say you, Samir?"

Casting a mischievous side-glance at the girls, Samir smilingly replied: "There are two living reasons,—who shall be nameless,—why we cannot afford to indulge in self-depreciation at this meeting. One place in all the world we have, where the merits of the man of Bengal are freely acknowledged and that's his home; there he's not merely master, but divinity. I put it to you, old fellow, what's the earthly good of divulging it to our devotees that their idols are but made of straw and plaster? To whom are we to return the blossoms of their heart offered at our feet? If we don't hold our heads high on the pedestal where we've been put, if we

refuse to shine, unprotesting, in the light of the lamps of their worship, how are they to find satisfaction, where are we to find glory? As little girls they played with their clay dolls, pretending they were alive; as women they play at the worship of their human idols, as if they were divine. Had her doll been broken, the girl would have cried her heart out; will not the woman grieve as piteously if her idol be destroyed? Embellishment isn't needed in order to reverence real manhood,—where that's lacking, the man has to be decked up as a divinity."

"A real man," sneered Deepti, "would have felt ashamed to accept the place due to a divinity,—even if he had to, he'd at least have tried to become worthy of it. But our men shamelessly exploit the idolatry of their womenfolk; what's more, finding the offerings of worship to be now-a-days falling off, they've taken to lecturing women on the shortcomings of their devotion, instead of being better employed attending to their own neglected responsibilities. Their ridicule of the modern emancipated girl only recoils on themselves. What kind of *karma*, I wonder, must the Bengali woman have gathered in her past life, to be reborn amidst such masculine demi-gods!—just see, how divine they look, how divinely they behave!"

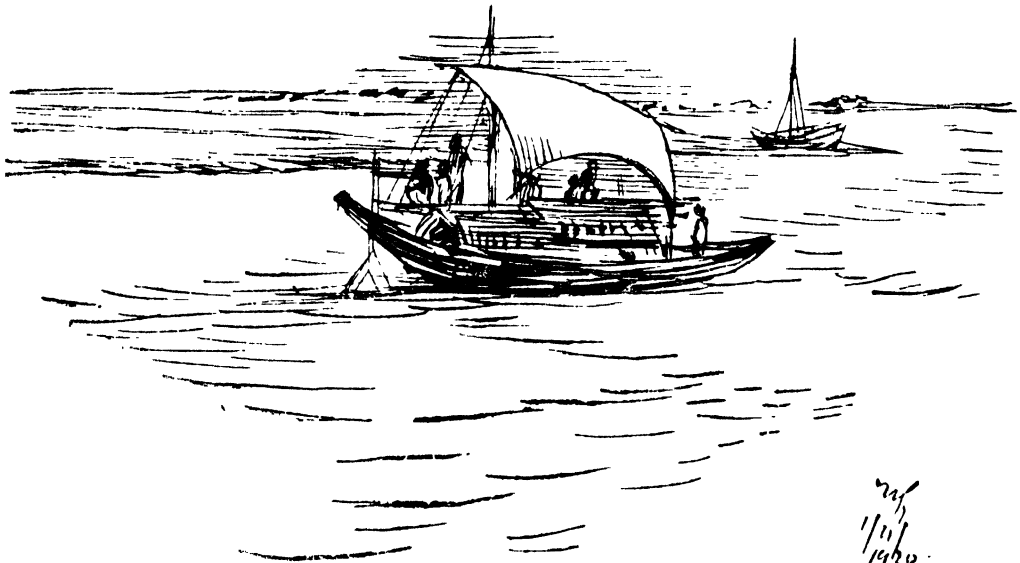
This outburst was not to Srotaswini's taste. "The tone of the discussion," she protested, "is getting sharper, and the song of our praise is losing its charm. If

* An extract from Gurudeva's *A Diary of five Elements*.

we happen to rate our men higher than they deserve, don't they do the same with us? If they're not *devas*, neither are we *devis*. But if we choose to be divinities to each other, why quarrel over it?"

"Blessed, O Devi," said I, "is your message of peace, as timely as it's sweetly given. Our discussion could hardly have been held down within the bounds of truth, under the sting of Deepti's darts. This much I now feel bound to avow: you are *devis* only in our poems, we are *devas* in the temple of your homes. So, while you needs must be content with a few

mantrams, ancient or modern, chanted in your praise, we enjoy all the substantial offerings. It's ludicrous to claim in our country that equal privileges are accorded to your sex. The whole world is open to us, the rest of it left for you,—the feast is ours, the leavings yours. For man the open air, the beauties of nature, the health of travel; for woman, a corner of the home, the side of the sick-bed, at best a peep through the window. It takes but little reflection to reveal the difference between the two kinds of divinities!



22/5
1/11/1930
Rajm. A.

(Continued from page 34)

the 4th November immediately after the treatment was over. He is now in good health and spirits, and is residing in "Punascha".

...

Dhirendramohan Sen, Adhyaksha of Patha-Bhavana and Siksha-Bhavana left for England on the 2nd October last for making a special study of the scope of vocational and industrial training in general education with particular reference to rural areas. He will visit important centres of England and Denmark to gain first-hand field experience in the subject. He has been awarded a Research Fellowship by the Dartington Hall Trust Fund, England, for the above purpose.

Pramadaranjan Ghosh will officiate in his place during his absence on study leave for nine months.

...

Acharya Kripalani, the General Secretary of the Indian National Congress who with his wife was staying here as the guest of his cousin, K. R. Kripalani, visited Sriniketan as also two of the neighbouring villages where the institute has organised rural work. Rathindranath Tagore explained to him the working of the institute. In the course of a talk to the workers, Acharya Kripalani expressed his appreciation of their work.

In a statement to the Press, Acharya Kripalani said. "I was really very glad to see that so much good and solid work was being done in the village.

It is a great pity that people in other parts of India know so little of the useful experiments that are being initiated and worked here. I was myself under the impression, formed years ago, that Sriniketan was a small agricultural farm which had little living contact with the realities of village life in India and I am very glad to correct the impression. In the two villages I visited I saw an atmosphere of cheerfulness, hope and activity which I have missed in most other villages of India. I can only attribute this difference to the habit of self-help and co-operation which is being cultivated in the villagers and for which Sriniketan deserves great credit. The condition of the roads, tanks, drainages, reclamation work, improvement of soil and crops and crafts, all go to testify to this credit. The work of the crafts department has a distinctive quality and originality of its own, due no doubt to its association with the great centre of Art at Santiniketan. One thing I missed, and that is spinning. Bengalis are by tradition good spinners and, I hope, by reviving this basic occupation of leisure hours of the Indian villager, Sriniketan will add one more good to the many others it has achieved.

"What, however, impressed me most was the work of the Co-operative Health Societies, an experiment which I believe is of great pioneer value to the rest of India. I am sorry I had not the time to study the scheme in greater detail but what I saw of it convinces me of its great possibilities, and I am sure the Congress Ministries in other parts of India would find the study of this experiment useful in their campaign of rural reconstruction.

I again repeat that it is a great pity that so little is known of the undoubted national value of some of the activities that have been, and are being, developed both at Santiniketan and Sriniketan under the inspiration of the great Poet."

...

Gouridas Mallik, M. Sc., has been appointed adhyapaka in the Siksha Charcha Bhavana at Sriniketan.

...

Fa-Chow, a Chinese Monk, has joined the Cheena-Bhavana as a resident student for studying Pali and Sanskrit. He arrived on the 7th November, 1937, from Ceylon.

...

In an editorial in the Amrita Bazar Patrika of 10th October, 1937, it was rightly remarked—"It is nothing short of a paradox that while the cities and the towns have a glut of doctors resulting necessarily in unemployment, the people in the villages have no alternative but to depend on the tender mercies of the village quacks and as a result are dying in hundreds and thousands for want of up-to-date medical aid."

It is a good sign that the problem of rural health is drawing the attention of the public and such eminent physicians as Dr. B. C. Roy and Dr. K. S. Roy are giving thought to it. In this connection it may interest these medical authorities as well as the public to know what the Visva-Bharati has been doing in trying to solve this problem.

The importance and urgent necessity of providing medical assistance to villagers was forced on the Visva-Bharati workers many years ago when in 1922 the Institute of Rural Reconstruction was

started with a programme of rural uplift in some of the villages in Birbhum. Ever since then various experiments have been carried out to devise a scheme of rural health improvement that would be suitable for the conditions found in Bengal. After a close study of the social and economic conditions of a number of villages a scheme of Health Societies was drawn up and given a trial in two groups of villages. The unexpected success of these efforts was so encouraging that even the Government was tempted to give an extended trial and the Visva-Bharati received a grant in 1936 to organise 5 new Health Centres over and above the two originally promoted by the Institute of Rural Reconstruction. Thus 7 Rural Health Co-operative Societies have been started in different parts of Birbhum and the results so far seem to be very hopeful.

Several years back Rabindranath Tagore had sent two of the Visva-Bharati workers, Kalimohan Ghose and Dr. H. G. Timbres, to study the Rural Health movement in Europe, especially that in Yugo-Slavia. From the beginning he had impressed upon the workers that any scheme to be successful in our country must be very economical—if possible self-supporting—and not dependent on charity. The Visva-Bharati can now congratulate itself that his dream has been realised and the Health Societies established are on the way to carry on without any outside help.

The following facts taken from the records of one of the first societies to be started will give an idea as to what may be possible in a group of villages whose economic condition is below the average in Bengal :—

The Bolpur-Bandhgora society is for-

med with 110 members spread over 4 villages. The total receipts of the society for the year ending Sept. 1937, was Rs. 990-5-0 and the total expenditure was Rs. 802-0-9, leaving an opening balance of Rs. 188-4-3.

This Society

(1) maintains a qualified doctor and a compounder. To a member the doctor's visit at his house costs annas four only.

(2) maintains a dispensary, where members are examined by the doctor free of charge and supplied with medicine at the rate of one anna per phial. Non-members are charged at the market rate.

(3) carries on a constant education in modern ideas of health, treatment and prevention of diseases, sanitation and hygiene by means of lantern lectures, demonstrations, exhibitions etc.

(4) takes effective measures for the prevention of epidemics. Antimalarial operations are carried on regularly every season with the help of "Brati-Balakas" (village scouts).

(5) tries to improve the the health of the villages by such sanitary measures as filling up of 'dobas', making of roads and drains, cutting down of jungles and utilising such waste-lands by laying out fruit and vegetable gardens, providing sources of pure drinking water etc.

(6) has built a house of its own as the Health Centre (partly from donations from outside and gifts in kind from the members) where the progressive health records of every member are kept, which serves as a *baithakkhana* for evening gatherings, provides quarters to the doctor, the compounder and accommodates the dispensary.

Except for the supervision carried on by the staff of the Visva-Bharati the society mentioned above is entirely self-sup-

porting. The expenses are met from the subscription of Rs. 4/- per annum from each member. Membership includes the whole family. Members who are too poor to pay cash contribute by free labour.

The economic condition of the people where Visva-Bharati is carrying on this experiment is far from favourable. If, therefore, this experiment has succeeded in such a poor district, there is every chance of a better success in other districts. We would, therefore, appeal to those interested in the improvement of health in Bengal to study the movement of Health Co-operatives in Birbhum before launching on any big scheme for the whole country. We are convinced that the organisation of Health Co-operatives is the most economical method of rendering medical aid and improving the health of the rural population of the country. Once given a start the work could be carried on by the people themselves.

Alumni News

Ramendranath Sarkar, formerly of Patha-Bhavana and Siksha-Bhavana, died of Meningitis on the 10th October 1937, at Digboi, Assam, where he was working as Physical Instructor for the Assam Oil Company's schools. During his stay with us Ramendra showed remarkable interest in sports and other social activities; and was a popular member of the community. He also worked in Sriniketan as a Brati Balak leader for about a year. We offer our deep sympathies to the bereaved family!

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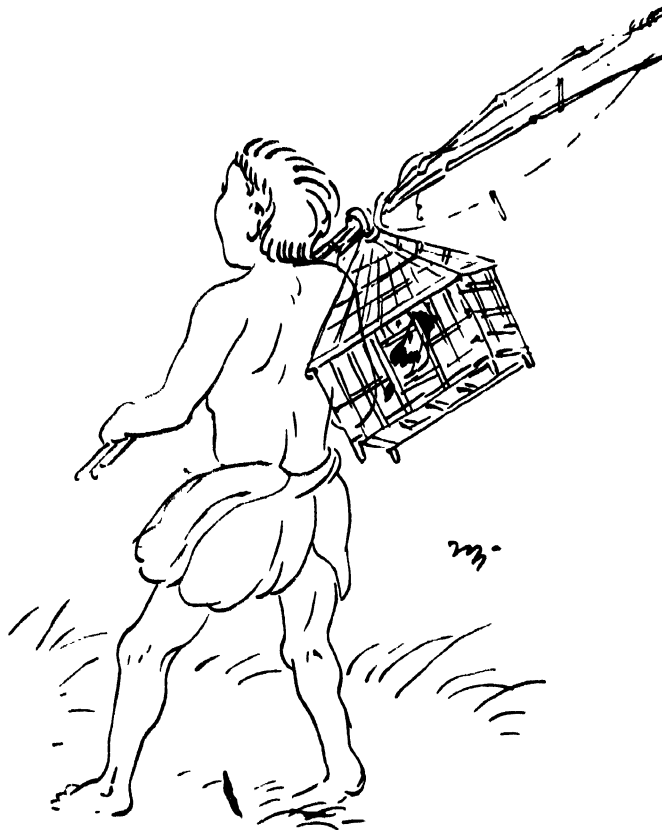
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== VISVA-BHARATI NEWS ==

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By Nandalal Bose

Santiniketan and Sriniketan

Gurudeva was in the ashrama almost the whole of November. He had however to go to Calcutta on the 27th for a couple of days to receive another course of electric treatment. On his return from Calcutta he is expected to spend a few days at Sriniketan. He is maintaining his improvement in health.

...

He felt very happy when the news was conveyed to him that the Government of Bengal had issued orders for the release of 1,100 detenus. He gave the following statement to the Press:—

"In welcoming our dear ones back let us not forget to congratulate the Ministers for this generous act of political wisdom. No mere word can express our gratitude to Mahatmaji, whose life-mission has been to open the gates of our political prison house, which is symbolised on a small scale in his efforts for the release of the prisoners, some of whom were wrongly suspected and the rest guilty of acts that had a noble aim though directed through an utterly wrong path.

"The only way our people can truly acknowledge our gratitude is to strive honestly to create that moral atmosphere of non-violence, which is the only true means of attaining our final emancipation. Mahatmaji has given such assurance on our behalf and if we fail to carry it out we shall have betrayed the trust of our greatest benefactor."

...

A number of peasants and labourers who came from different parts of this district to attend the Birbhum District Conference at Bolpur, visited Santiniketan Ashrama on the 21st November 1937 and were shown round the various departments of the Visva-Bharati. They also met Gurudeva at his residence and paid their respects to him. Addressing a few words to them Gurudeva said:

"I am very happy to see you. When you go to attend political conferences remember that you are the strength of the nation. Do not merely listen to lectures. You have also much to say and let the leaders listen to your genuine voice and to your words. And when the leaders speak in a language which is not your own, tell them that you do not understand them. Teach them to speak to you in your own simple language. Above all, be fearless."

...

The news of the sudden death of Sir Jagadish Chandra Bose came as a great shock to Gurudeva. He felt his loss not only as that of a great contemporary but as one of his oldest and most valued friends. As he put it:

"Sir Jagadish, one of the very few luminaries who had extended the boundaries of the history of our Motherland beyond its immediate limit, joining it with that of the world history of culture, is dead, leaving his memory as our great

Jagadish Chandra Bose

Rabindranath Tagore

Years ago, when Jagadis Chandra, in his militant exuberance of youthfulness, was contemptuously defying all obstacles to the progress of his endeavour, I came into intimate contact with him, and became infected with his vigorous hopefulness. There was every chance of his frightening me away into a respectful distance, making me aware of the airy nothingness of my own imaginings. But to my relief, I found in him a dreamer, and it seemed to me, what surely was a half-truth, that it was more his magical instinct than the probing of his reason which startled out secrets of nature before sudden flashes of his imagination. In this I felt our mutual affinity but at the same time our difference, for to my mind he appeared to be the poet of the world of facts that waited to be proved by the scientist for their final triumph, whereas my own world of visions had their value not in their absolute probability, but in their significance of delightfulness. All the same, I believe that a part of my nature is logical which not only enjoys making playthings of facts, but seeks pleasure in an analytical view of objective reality. I remember often having been assured by my friend that I only lacked the opportunity of training to be a scientist but not the temperament. Thus in the prime of my youth I was strangely attracted by the personality of this remarkable man and found his mind sensitively

alert in the poetical atmosphere of enjoyment which belonged to me.

At this time he was busy detecting in the behaviour of the non-living some hidden impulses of life. This aroused a keen enthusiasm in me who had ever been familiar with the utterance of the Upanishad which proclaims that whatever there is in this moving world vibrates with life. Afterwards he shifted his enquiries from the field of physics to the biological realm of plants. With the marvellously sensitive instruments which he invented he magnified the inaudible whisperings of vegetable life, which seemed to him somewhat similar in language to the message of our own nerves. My mind was overcome with joy at the idea of the unity of the heart-beats of the universe, and I felt sure that the pulsating light which palpitates in the stars has its electric kinship in the life that throbs in my own veins. I knew that this was not science, but my mind trembled with the hope that the opening message had already been declared and final evidences were in preparation.

At last when Jagadis Chandra sailed across the sea to place the results of his researches before the questioning scrutiny of the West, my heart expanded with an undoubting expectation of our country's claim to a world-recognition being accepted and at the prospect of a wide

establishment of a wonderful truth which is native to our oriental attitude of mind. With what little lay in my power I helped him in his adventure but, fortunately, since then no more help was needed either in companionship or in other ways from a man like me who was too heavily burdened with his own responsibilities. His fame spread rapidly and material contributions from all sides showered upon his schemes, which centralized at last in the Bose Institute. I fervently hope that the Spirit of Science will find its lasting shrine in this place and the aspiration of the great master will remain a living force in its heart, making it a perpetual memorial worthy of him.

This tribute of mine to the memory of Jagadis will appear inadequately feeble, especially in contrast to the repeated magnification of his name in my writings both in prose and verse at the time when his fame was not luminously apparent above the horizon and when, I am sure, my fellowship and unfaltering faith in his genius did hearten and help him. But my struggling health, which has lately been wrenched back from the grip of death, is incompetent for most of my important tasks and also the singing hope that began its first soaring in immensity has completed its journey in its terminus.

Literacy & Education

Tanayendranath Ghosh

That education is not coextensive with literacy will readily be admitted in these days when we have been hearing so much about education as being the unfoldment of the complete man. It is curious, however, that no scheme of education is thought of except in terms of literacy. To teach how to do some reading and writing, at least in one's vernacular, is supposed to be putting one on the royal road to the educational Mecca. Literacy is calculated by some magic spell to enable one to raise the head high and fling one's eyes knowingly around while feeling the

eminence of a wireless aerial arresting the waves of the lofty air throbbing with the life at all points of the globe. The newspapers, pamphlets, bulletins and manifestos are the trunk lines, through which is catered a rare nectar that hardly ever fails to infuse elation into the tingling veins of our blessed literate. At the giddy height of inter-communication with the choicest spirits of his own as well as other lands he sways in the midst of an eddy of cross-currents, participating in the glory of making or unmaking, of radiating the life that sustains, the rays

that illumine. Our literates are the masters at the polling booths, they are the overwhelming majority in the electorates. They are the government of democratic nations, they are the stuff of which the civilised states are made.

Literacy has all these achievements to its credit. Could we, however, snatch a moment out of the busy hours of our hurrying life, we might perhaps get a peep into the great vault where mighty dynamos are at work, without rest without haste, releasing an amount of energy that well-nigh staggers imagination. The statesman, the general and the scientist; the capitalist, the reformer and the adventurer; the idealist, the visionary and the dreamer; have all combined into an octopus trust, all putting their shoulders to the wheel of the great locomotive—the surging sea of humanity that is labelled the masses. Literacy is the most efficient transmitting medium. It can very well make the people feel like masters in a situation where they are merely subserving alien gods, who carefully hiding themselves in the haze of nationalism, culture or other shibboleths, blow their own notes through the oaten reed of the amiable Demos.

What about literacy then? How should we conceive of education? The malady of the moderns seems to lie in the introduction of the manufacturing scale in the domain of thought as well as action. Likely, it cannot be helped. The two hemispheres have lost much of their spatial dignity; we have wings now and the enormous circumference of the earth is a matter of just a few aeronautic hops. All obstinate questionings apart regarding the staggering expansion of space in

the astral heavens, how does the shrinking of space on earth affect our outlook on life? That geographical barriers have ceased to determine the territorial distribution of mankind on earth is a fact too patent to be blinked at. That nations and races are more than neighbours interested in the affairs of one another at every odd hour of the day is an accomplished fact. Does it serve any purpose in the light of these changing circumstances to consider our educational needs being fulfilled, if by far the largest majority of us are allowed to rest content at that stage of elevated life where just a smattering of unassimilated knowledge, in the name of primary, secondary, or even university education for the matter of that, leaves them so crude and unillumined that they cannot see though the games of vested interests? Education, to be worthy of its high expectations, must evolve within us a self that refuses to be enslaved. A society instinct with education claims an organisation in which the different organs subordinate themselves to no interests other than the *Summum bonum* of the organism itself. Education based on mere literacy is at best a handy tool in the service of a microscopic minority of interested parties. It is time now that education should break with literacy and other camouflages, as and when forged on the anvils of those trusts and syndicates that make for the perpetual exploitation of the multitude in the interest of the few.

If literacy is a good medium it has need to be charged with the best of energies. Not all the aspects of education could ever be compressed and directed along the narrow channel of mere literacy. Education must touch life at all points till

the journey's end. This is where it cannot be treated as a commodity turned out on a manufacturing scale. Each of us is a person and as such life does not present to us the same surface. The reaction of every individual man to his world must be different. Education enables him to adjust himself to his environment in a manner that fulfils all his urges without any way being detrimental to the necessary adjustments of his neighbour. This is easier said than done. The wall that education should enable us to erect between the individual and the society at large has got to be made of a stuff that is a rare compound of elements that are impervious and exclusive as well as accommodating and coordinative. That the earth we live in happens to have been much smaller than it used to be makes it all the more necessary that education should not be relegated to that servile sphere where circumscribed within the limits of mere literacy it may not rest content with only increasing the number of those whose acquaintance with the letters might just enable them to record their votes in favour of this or that candidate when and where called

upon to do so. It is not in being one of the number of such people that the dignity and unfoldment of man really consist. Any large-scale production of such automata in the domain of letters may never bring about peace and good-will on earth. Education has need for literacy but only in so far as it may usher us in the assembly of those persons and minds who have none of their own axes to grind beyond the desire for healthy participation in the society of people,—staid and cheerful, active each in his own sphere and yet capable of radiating an atmosphere of life and joy.

The first question that naturally arises at this stage of the discourse is—how is education to enrich literacy, so that the latter may not fail to lead us on to the “consummation devoutly to be wished”? The next question would be—what are the forces other than literacy that may be brought to bear on education? The discussion of these questions will obviously lead into considerations that deserve a separate treatment, to be taken up, let us hope, on some future occasion.

(Continued from page 42)

inheritance. In him I mourn the loss of one of my oldest friends.”

The ashrama observed the occasion in a special service in the Mandir when Kshitimohan Sen spoke on the inner meaning of Jagadish Chandra's achievements. The Visva-Bharati Sammelani also

organised a condolence meeting. The ashrama was closed on the 26th November as a mark of respect to the memory of the great deceased. Kshitimohan Sen was invited to perform the ceremony of laying the ashes of Jagadish Chandra in the Bose Institute on the 30th November which was his birthday.

...

Guru Nanak birthday anniversary was celebrated in the ashrama in a special service in the Mandir on the 17th November conducted by Kshitimohan Sen. Gurdyal Mullik sung three of the Guru's *bhajans* on the occasion.

The International Delegation of the New Education Fellowship will arrive here on 31st December, 1937 and stay here for 3 days.

A party of delegates to the All-India Educational Conference which will have its annual session in Calcutta this year, is expected to visit our ashrama on the 30th December.

A party of delegates to the Indian Science Congress will also visit our ashrama on the 6th January, 1938.

The Pous Utsava will come off this year on the 22nd December. Preparations are being made by a committee formed for the purpose.

Pramathanath Sen Gupta, who served the institution for the last four years as adhyapaka of Physics in the Siksha-Bhavana left us early last month to join the Dacca Intermediate College. He was connected with all the activities of the institution, and will, therefore, be very much missed by his colleagues and students.

We wish him success in his new sphere of activity.

Alexander Aronson, who took his Tripos in English from the University of Cambridge, and a doctorate in literature from the University of Toulouse, France, has joined Siksha-Bhavana as adhyapaka of English literature and language.

Satkari Banerji, who took his B. Sc. degree from the University of Calcutta

and the same degree in Physics from the University of London, has joined Siksha-Bhavana as adhyapaka of Physics.

Benoy Gopal Roy, M.A. (First class First of the Dacca University) and a Research scholar of the Indian Institute of Philosophy, Amalner, has joined Siksha-Bhavana as adhyapaka of Philosophy, in place of Dhirendramohan Sen on study leave.

Nandagopal Sen Gupta, B. A., a writer of repute, has been appointed by Gurudeva to help in editing some of his works.

We accord our cordial welcome to all of them.

Krishnaprasanna Mukherjee (of our Economics and Rural Education Departments) has received the following letter of appreciation of the report on his work at PARULDANGA, published in Visva-Bharati Quarterly Vol. 3. Pt. 2., from his old teacher Professor Dr. Carl Brinkmann, senior University Professor of Economics and the Director of the Social Science Institute, Heidelberg:—

"My dear Mukherjee,

I am as much rejoiced as deeply touched and, I may say, shocked by your village study which you have kindly sent me. Would that every European communist (and capitalist likewise, of course) would be able to read through your vivid picture of this old world "in ruins", as you rightly say. I deeply admire the fine spirit both of research and helpfulness with which you conduct these studies. God grant you may be growing a centre of reform in your neighbourhood and beyond.

(Sd). Carl Brinkmann"

... 17. 10. 37.

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OF

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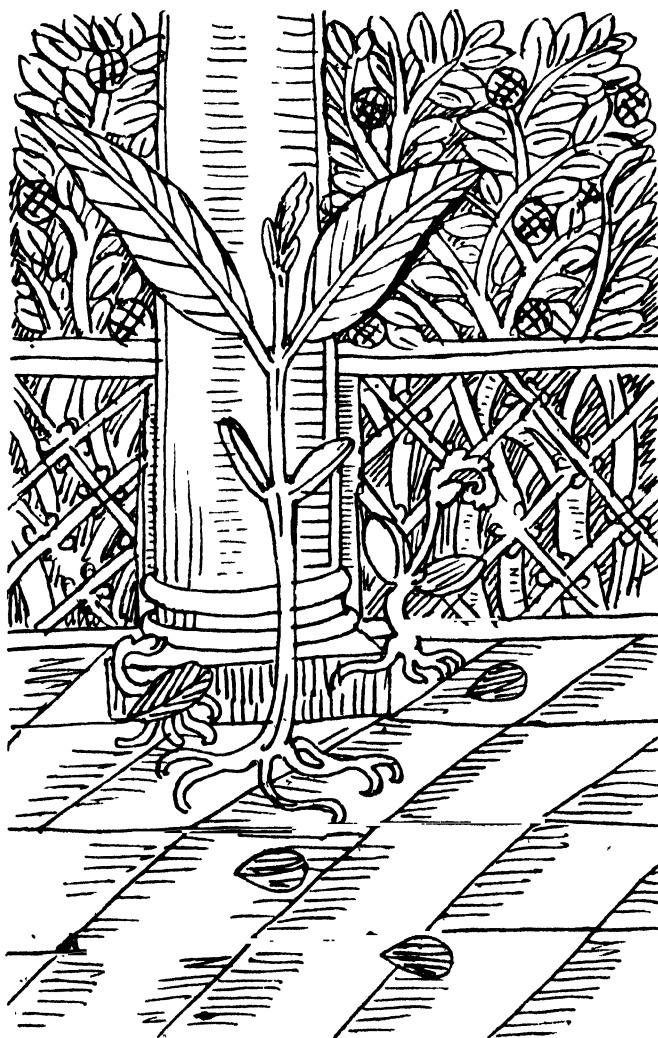
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Number VII



By Nandalal Bose

Santiniketan and Sriniketan

Rabindranath went to Calcutta on the 27th of November last for completing his course of electric treatment and returned to the asrama on the 4th of December. He has somewhat improved in health due to this treatment but the strain of engagements and interviews is telling upon him and everyday it is becoming increasingly manifest that he will have to severely curtail these activities and garner all his strength for his own work.

...

In spite of the strain involved, he delivered the annual sermon at the Mandir on the Founder's Day on the 22nd of December. But it was thought inadvisable for him to undertake any other responsibilities during the festival and in all other functions, C. F. Andrews, who had arrived only a few days before, officiated in his place. Mr. Andrews is now busy with his biography of Jesus Christ and will stay on at Santiniketan for some weeks before returning to England.

...

At the invitation of Mahatma Gandhi, Nandalal Bose, Director of the Kala-Bhavana, left towards the middle of December for Haripura to take charge of the construction and decoration of the Congress pandal and the Art Exhibition to be held in connection with the next session of the Indian National Congress. Three senior students of the Kala-Bhavana

have also gone with him to help him in the work. They will return in the last week of February. It may be mentioned in this connection that he was entrusted with similar work in the last two sessions of the Congress too.

...

On the last day of the year, we had the pleasure of receiving in our midst the New Education Fellowship Delegation from Europe led by Rektor Zilliacus and a party of delegates to the All-India Education Conference which had just concluded its annual sessions in Calcutta. Kalimohon Ghose of Sriniketan presided over the Adult Education Section of the Conference and K. P. Mukherji and Tarak Chandra Dhar of the Siksha-Shastra joined as delegates from the Visva-Bharati. A number of exhibits were sent from Sriniketan to the exhibition held in connection with the Conference.

...

Dr. J. D. S. Paul has joined the College Department as Lecturer in Economics, in the place of Rajendranath Banerjee who had been officiating in the post since July last. Dr. Paul is an M. A. of Yale and Ph. D. of London and had worked for some time as Lecturer in Economics at the Madras University.

...

Kedareswar Guha who had once been at Sriniketan in charge of the Poultry

Message to the New Education Fellowship Conference at Calcutta

Rabindranath Tagore

Though my frail health deprives me of the privilege of being present in the midst of this gathering, I have great pleasure in welcoming you all on this occasion, which is distinguished by the presence of our guests from overseas. I am particularly happy to note the international character of this conference, for, though each country may have its particular problems claiming particular solutions, true education, like all great arts, must have its basis in principles that condition human development everywhere. It may be my bias as an artist, but education seems to me essentially an art whose problem we solve not by discussing systems but by discovering creative sources of inspiration. When this source is a human one it dwells in a teacher who is ever a student and therefore through whom a perennial intellectual eagerness acts as a dynamic force spreading in its surroundings a disinterested impulse for knowledge. Those who have garnered for good their stock-in-trade as school masters and shut their minds against the growing harvest of truth can only reproduce their lessons as gramophone records, repeating with dull accuracy stale passages from secondhand stores. They burden the mind but seldom nourish it. Teachers should be ideal comrades of those whom they teach and through the course of teaching, their

own minds should be stirred in sympathy with the stirrings of the young minds. The joy of imbibing lessons oneself ought to find its true expression in infusing it in others. When we see such a living enthusiasm lacking in those who act as guides to their pupils, who are ready to raise to them ruling rods from a distance but not offer them the helping hand by their side, as too often is the case, they should be reminded that they have chosen a wrong vocation and should for the sake of humanity change it without delay for that of a jail warden. A genuine sympathy and respect for the students creates an atmosphere of freedom in the classes which is indispensable to the commerce of culture which is named education.

Another stream of inspiration ever flowing towards us comes from the heart of mother nature when she is generous in her gift of light and sky, in the colourful pageantry of her seasons. I can never forget the misery which I suffered as a boy when I was daily deprived of human sympathy within the school walls and nature's ministration of beauty around them. Young minds gradually forget their need of these vitamins of life and are taught to rely upon some substitute fare of lessons considered to be principal elements in the muscle building of the intellect. I believe that it is imperatively necessary that all

important educational institutions should be founded in those places where nature reveals her eternal majesty of beauty and grandeur according to which our places of pilgrimage have generally been chosen in India. Consecration of our life waits to be received from nature's own hand and it should accompany our training of heart, mind and imagination, a training which is not only for the production of timber of a high market value, if mind could be compared to a tree, but for exhibiting the wealth of its flowers which contributes to the joy of creation, often without our noticing it.

Another necessary factor of education is the environment of national mind. But unfortunately we have not had the opportunity of cultivating it in India for over a century and such a privation can never be compensated for by the establishment of law and order, which our government has so often boasted of, and which is merely an imposition from outside, superficial in its genuineness. In the olden days in India there was a uniformity of culture, having its guardians and centres of distribution in different places which may be called university towns. Like as in the organ of the heart, the life blood of the common culture was generated and kept pure in these places where great scholars gathered and owned their sacred responsibility to the society to offer their learning freely to those who came to claim it. Today our few universities are like oases in the heart of a vast desert of illiteracy, whose gifts are for a few, producing a language and mental diet that remain foreign to the multitude. Such a meagre education, product of very narrow reservation plots, often has reaction-

ary symptoms upon the nature of those who are classed as the educated, the strong gravitational pull of their surroundings violently dragging them back into the dark cell of medieval unreason. Such an education can never attain its depth of reality and when our foreign critics laugh at some imperfect manifestation of our minds, very often turning it into a propaganda for humiliating us before the world, they seem to be blissfully ignorant of their own responsibility for such a tragically stupid result.

Nor may we underrate the great influence exercised on the child's mind by the values that prevail in the society in which he is born and brought up. If these values be perverted, no sort or amount of formal education can save the child from their destructive effect. For these values affect the mind as subtly and surely as the physical climate on the body. Good education of children is not possible unless good ideals govern the society. Methods of education may be modern and scientific but they will only chain and debase the mind more effectively if the purposes they serve are ignoble. Educationists therefore must remain more or less helpless in an age where collective greed is glorified as patriotism and inhuman butchery is made the measure of heroism.

I have taken the liberty of drawing your attention to the universal principles that must govern the value of education as an art and determine its success for good or ill. As regards the particular problems that relate to this country I leave them for your mature deliberations, which I shall read with great pleasure. My own ideas regarding these problem I have emphasised so often before my countrymen that

I am reluctant to reiterate what have come to be regarded as mere platitudes. And platitudes indeed all ideas tend to become unless worked out in some living form. I am therefore glad that some of you will be coming after the conference to our asrama at Santiniketan where I may be able to show you how I have struggled for the last thirty years to create for our children an appropriate atmosphere, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy.

Now that Mahatma Gandhi has taken up the cause of mass education in earnest we may be sure of great results in the near future. Already great interest has been roused in the country and controversy provoked over the question whether education can be made selfsupporting. Before you too are likewise provoked to violent agreement or disagreement with the proposal I would remind you that Gandhiji's genius is essentially practical, which means that his practice is immeasurably superior to his theory. As the scheme stands on paper, it seems to assume that material utility, rather than develop-

ment of personality, is the end of education, that while education in the true sense of the word may be still available for a chosen few who can afford to pay for it, the utmost that the masses can have is to be trained to view the world they live in the perspective of the particular craft they are to employ for their livelihood. It is true that as things are even that is much more than what the masses are actually getting but it is nevertheless unfortunate that even in our ideal scheme, education should be doled out in insufficient rations to the poor, while the feast remains reserved for the rich. I cannot congratulate a society or a nation that calmly excludes play from the curriculum of the majority of its children's education and gives in its stead a vested interest to the teachers in the market value of the pupils' labour. But these defects seem such only on paper, for no man loves the children of the poor more than the Mahatma, and we may be sure that when the scheme is actually worked out by him we shall discover in it only one more testimony to the genius of this practical sage whose deeds surpass his words.



(Continued from page 50)

section comes back to us as Superintendent of Agriculture, in the post left vacant by Santipriya Bose. Sjt. Guha has varied experience in agriculture both in India and abroad,—he was educated at the Ohio University in U. S.A., in which country he had spent a number of years.

...

December is the month of Congresses, Conferences and Jubilee Celebrations in our country. We had been invited to send delegates to numerous such functions during the last few weeks, but owing to paucity of funds and the difficulty of sparing people from their work, we could send delegates only to a few of these events. Manilal Patel joined the Oriental Conference at Trivandrum where he read two papers. Anil K. Chanda represented the Visva-Bharati at the Golden Jubilee Celebrations of the Allahabad University and Gurdial Malik at the Centenary Celebrations of the Bhagalpur T.N.J.High School.

Kshitimohon Sen presided over the Greater Bengal Section of the Pravasi Banga-Sahitya Sammelan at Patna.

...

The following five members have been returned to the Visva-Bharati Samsad (Governing Body) by the General Constituency :-

Surendranath Tagore, Kshitimohon Sen, Kalidas Nag, Jitendra Mohon Sen and Sudhakanta Ray Chaudhuri.

Pramadaranjan Ghose and Surendranath Kar have been returned to the Samsad from the Santiniketan Samiti and Kalimohon Ghose from the Sriniketan Samiti.

Alumni News.

The Annual General Meeting of the Asramika Sangha took place at the Amra-Kunja on the 23rd of December under the presidency of Sjt. C. F. Andrews. There was a large attendance of old students and teachers. Mr. Andrews spoke, as follows :—

“When Mahatma Gandhi came to learn that I should be shortly leaving for Santiniketan he wanted me to convey his love to you all, and with his love comes his blessings. His health has been a cause of anxiety to us for a long time. We hope and pray that the rest that he is taking now in the mild climate of Juhu will give him back to us restored in health and strength.

“There will be no end of telling stories if I once start recalling the early days when Santiniketan and Sriniketan were small in area though naturally full of the promise of their great future. Nevertheless I cannot help recounting a few touching episodes; and the first name that comes to my mind is that of our dear friend Willie Pearson. As far back as 1913 we lived in one house together close by this spot where we are now seated, and if these old mango trees and the long row of tall Sal trees could tell their own tale they would bear testimony of those wonderful days. After his sad death by railway accident in Italy, we constructed a road called Pearson Road which leads to the Santal village. On the Pearson Anniversary I pointed out that just as this road led to the Santal village so Pearson was always reminding us of our duty towards the poor and humble folk around

us. One of the little boys of the Asrama came to me and said "I have a better story than that" : when I asked him with a smile what it was, he answered "Don't you see that the Pearson Road leads from the East to the West and also from the West to the East ? That is what Pearson used to do".

"This was wonderfully true for that is what Willie Pearson was always doing. He tried to bring the whole world to a better love and understanding. Another name that occurs to me is that of Santosh Chandra Mazumdar who did pioneer work to help in starting the rural reconstruction work of the Visva-Bharati in Sriniketan, which is working out some of the most intimate ideals of our Gurudeva among the villages. In those days Surul was full of malaria, but he went fearlessly to live among the poorest, lowliest and the lost".

Mr. Andrews then referred to the close personal memory of his own serious illness of Cholera in 1915 when his Mahomedan servant and cook rendered him services instinct with the spirit of devotion and sacrifice. "When I think" he said, "of the question of Hindu Muslim Unity, I always remember that I owe my life to Jahuri, my dear mussalman cook who nursed me during the first night of agony. It was vacation time, and I was all alone because every one had gone away. I remember also how Gurudeva himself came the very next day from Calcutta and the sight of his dear face brought me back to life. This year when I was lying ill in hospital in Simla, and

when Gurudeva was far more seriously sick here, I remembered those days and yearned to come to his bedside and render whatever service might be possible and now, this time, I come back to this old dear ashrama with new life and new determination. Santiniketan has a message not only for Bengal or India, but for the whole world. During my travels all over the world, I have everywhere found how that one slender book of Gurudeva's, "Gitanjali", has contributed more to a sincere desire for peace and goodwill among mankind than anything else. My one ceaseless prayer to God is that He should grant me the strength to go on dedicating my life to this work of love for all mankind which Gurudeva has built up."

Mr. Andrews concluded by suggesting that a complete record of the students and teachers who had lived in Santiniketan should be carefully kept. Such a record would bear evidence of the creative work and spiritual genius of Gurudeva Rabindranath Tagore.

The outgoing Secretary, (Pulin Behari Sen) then presented the annual report which was formally accepted by the members. Sujit Kumar Mukherjee (Cheena-Bhavan, Santiniketan) was elected Secretary for the next year.

A special committee consisting of Rathindranath Tagore, Gourgopal Ghose, Anil Kumar Chanda with Pulin Behari Sen as convenor was formed to collect materials and publish a volume of the Alumni Register.

...

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The Taj Mahal

By Satish Chandra Roy.

(*A Translation*)

(Twenty five years ago, Willie Pearson gave me one day a translation he had made of Satish Chandra Roy's poem on the Taj Mahal, and I tried to capture the spirit of it in English blank verse. It was published, I think, in the 'Nation'; but I have revised it since then until it has taken the form given below. Satish was one of the earliest and most brilliant teachers of our Asram. C. F. Andrews.)

No! This is not a tomb of marble,—never, never!
My heart cries out it is a dome of heavenly flowers:
Snow-white flowers have blossomed on a tree of Paradise,
A massy heap of them has thus upreared its beauty.
—This is not a tomb of marble,—never, never!

A heap of flowers—they fell to earth from heaven
And now gleam white on the blue breast of Jumna.
By a touch from falling flowers Mumtaz has died:
Their breath has quenched the light of her dear life,
—And flowers from heaven have fallen where she lies in death.

What time the white-robed Rishi crossed the moonlit sky
Mumtaz, by Shah Jahan's side, heard his rapt music.
She dreamt a dream on that last festival of love,
—While the Rishi's lute was heard in the sky of the full moon.

There came to her listening ear the sound of rippling Jumna,
And she longed that the night should never have its dawn.
From the Rishi's lute fell down, answering her heart's desire,
Death's emblem, a flower wreath, sent to the beloved.
—For her that moonlit night had never a dawn.

On her dear, dead face the dream of happiness
Blossomed fair and white as the crescent moon :
Her eyes, seen through a mist of tears, shone brightly :
She smiled in death, while hearts around were breaking.
—That dream of happiness still blossomed in her eyes.

Her smile was bright as were the heavenly flowers
Showered down from Parijat and Mander trees
By angel hands, ruffling the quiet Jumna :
Blue Jumna felt the white gleam touch her waters.
—Her smile was bright as snowy flowers of Paradise.

Did the King bring marble quarried from the hard hills
To build his Queen a tomb all white and dazzling?
I, at least, have seen no tomb of marble.
Yet many, in the day-glare, see and praise it.
—But I have never seen a tomb of marble.

Dust rises : overhead the sun glows burning,
The peasant ploughs rending the stubborn earth,
Jumna with dried up stream winds slowly on,
Wearily, yonder, men and women come and go,
—Through sand wastes Jumna's stream winds slowly on.

But in the day-glare I have never seen it,
A tomb of quarried marble, hard and glittering.
Tonight the air is steeped in moonlight sandal-scented
The half-moon bending low describes a blossomy whiteness
—Like the Queen's smile—on Jumna's blue breast floating.

That have I seen—that snow-white heap of flowers.
Beautiful, it is bathed in the sweet laughing waters,
And in my heart the Rishi's lute is sounding,
The glory of it all tonight—for aye—is with me.
—That I have seen, that dome of snow-white flowers.

No! This is not a tomb of marble, never, never!
My heart cries out, it is a dome of heavenly flowers,
Snow-white flowers that blossom on the trees of Paradise
Have shed their beauty to enshrine Mumtaz.

Santiniketan and Sriniketan

We saw the New Year in with an amiable and distinguished visitor in Lord Lothian in our midst. The New Education Fellowship Delegation was also then staying here and we had a lively discussion on the Wardha Education Scheme in the evening at the Sinha Sadan. It should be mentioned here that our old colleague Sjt. Aryanayakam was the Secretary of the committee which drafted the Report.

Lord Lothian was pleased with his visit and all that he saw here, and left a donation of £50 which has been credited to the Thanks Giving Fund.

...

On the sixth of January a party of sixty Delegates to the Science Congress in Calcutta came here on excursion. Special arrangements were made for their reception and entertainment and there was a musical programme in the evening, in their honour.

This is the tourist season in the country and we are normally quite used to a large number of visitors in December and January but this year the number has been unusually large and the small staff in the Guest House has been hard put to it to arrange for their accommodation and to look after their needs. The Guest House also requires thorough renovation and refurnishing but in the present condition of financial difficulties, it seems hardly likely that we will be able to take up the work in the immediate future.

Prof. Thomas of the Oxford University and Prof. Fisher of the London University visited the Asrama at the invitation of the Founder-President. Prof. Thomas may be expected to come again and stay a few days for a course of lectures.

...

The Karma-Samiti of this year was elected at a meeting of the Samsad held at Santiniketan on the 16th of January. The committee besides ex-offices members consists of the following:—Bhupati Mohon Sen, Sudhir Kumar Lahiri, Krishna R. Kripalani, Anil Kumar Chanda, Sudhakanta Roy Chaudhuri, Bhagirathi Kanoria, Surendranath Kar, Pramada Ranjan Ghose, Gour Gopal Ghose and Kishori Mohan Santra. Charu Chandra Bhattacharya, Secretary of the Publishing Department has been co-opted as a member of the committee.

For the current year, the Founder-President has nominated Rai Bahadur Sukumar Chatterji and Bhagirathi Kanoria to the Samsad, Kishorimohon Santra to the Sriniketan Samiti and Anil Kumar Chanda to the Santiniketan Samiti and the Publishing Department.

...

We offer our hearty congratulations to our Artha-Sachiva, (Treasurer) Dr. Debendramohon Sen on his appointment as Director of the Bose Institute, in succession to Late Sir Jagadish Chandra Bose.

Continued on page (63)

Our Educational Work At Sriniketan.

K. P. Mukherjee M.A., Ph D.

It is a well-known fact that our trouble in India is essentially economic. Our main problem is our *Poverty* and our chief enemies are ignorance and superstition. It is a truism that no effective step can be taken for the amelioration of the hardship and wretchedness of the masses unless they possess instructed minds. Education of the rural population is the crying need of the hour. This the Poet of Santiniketan was able to perceive prophetically years ago when the political Pundits were merely beating about the bush in search of the unobtainable Philosopher's Stone.

Accordingly on the 1st July 1921 an Experimental School for village boys, the Siksha-Satra, was started under the guidance of one of the teachers of Santiniketan (the Late Santosh Chandra Majumder.) It was felt necessary to have a separate school for village boys (whom we expect and encourage to go back and enrich the life of the village) because the students who joined the institution at Santiniketan came from city-dwelling well-to-do families. It was also felt that because these students were paying for their board and tuition, it would not have been possible to make them cook their own food or wash their own clothes which we wanted the Siksha-Satra boys to do for themselves. Moreover they had to pass examinations whereas the Siksha-

Satra boys were never troubled with such mental pre-occupations. For these and other reasons the Siksha-Satra which began its career at Santiniketan was later on removed to Sriniketan.

Our object was not to make the students pass examinations; but to help them to be self-reliant and to be able to live in a better way when they go back to their villages and thereby not only improve their own lots but also inspire in others the feeling of self-reliance and eagerness to work in an organised way.

In the beginning only one hour was devoted to the study of the three R'S. The rest of the time was spent in gardening, excursions, studying nature, collecting wild flowers and medical herbs and learning to do household works with their own hands. No time table was hung on the board, only the teacher kept a watchful eye that no part of the day was mis-spent or idly spent. He was to keep them engaged in some kind of profitable, and creative work.

After working out the scheme for one year and ten months the talented first Superintendent of Siksha-Satra was able to write in his official diary the following:—

“Physical vitality was our first concern. The gain of the boys in height, weight and strength has been very remarkable, now they are better off than most boys of

their age even in Santiniketan.....The boys have made considerable progress in gardening, weaving, and construction, they cut and sew and make their own garments, their own tables and boxes, can cook well, as well as paint. write a neat hand in Bengali, recite poems, know addition, subtraction, multiplication and division, not mechanically but in relation to life situations. They have begun to feel in their own little way that the individual's effort is not purely individual but invariably has social reactions. They are realising the value of mutual *aid* and have acquired the social habits of kindness and brotherliness."

It will be obvious that from the very beginning it had been our endeavour in the Siksha-Satra to give an all-round education to village children with the object of not only enabling them to earn a decent living for themselves but to so train their mental and physical faculties as would enable them to improve the rural life of Bengal when these boys become grown up and responsible members of society. It is our high ambition, *to manufacture in our little Educational Laboratory, village leaders by scores*. We do not claim to have succeeded in realising this objective but we do claim that we have made a good start.

Today there are 20 boys in the Siksha-Satra, 2 Mahommedans, 2 Santals, and the rest Hindus of the poorest class—all sleeping in the same dormitory, and boarding in the common mess. The school has been organised as a miniature community and except cooking (which is ordinarily done by a cook) the boys have to do everything—washing, sweeping, marketing, cleaning utensils, keeping accounts, all

for themselves. There is no servant engaged for them. They elect their own captains and leaders for various activities.

So far we have paid entirely for the boarding, lodging and tuition of these boys. Those who were able to contribute in kind were asked to bring rice from home and the total amount of rice thus received never exceeded one tenth of the total annual consumption. But now some of the senior students have become quite expert weavers and carpenters and we propose paying them daily wages. At the end of the month the whole amount due to a student will be paid to him and he will be asked to pay for his food. This, we hope, would help to emphasise on the student's mind the fact that they are not living on our charity and will also enable us (with the extra money thus received) to admit a larger number of boys in the Siksha-Satra than it had hitherto been possible.

Notwithstanding many rebuffs our progress so far has not been disappointing. The success we have already achieved emboldens us to say that, in the main, the lines on which we have worked have been correct and our activities have yielded pretty satisfactory results. No doubt with greater encouragement and help better results may easily be achieved.

Apart from the Siksha-Satra there are two more educational institutions under the supervision of the Rural Education Department at Sriniketan:—The Siksha-Charcha Bhavan (Training School for Primary School Teachers) and the Sriniketan Girls' School (a Primary School for local village girls).

In the Siksha-Charcha Bhavan there are

at present 20 students* of whom six are Mahommedans. They dine in the same hall, sleep in the same dormitory and sing the same national songs. Their age ranges from 18 to 32. As a special case we have been allowed to extend the training course to 2 years instead of the usual one year's course as we think that as teachers their education would remain incomplete if they do not know something more than what is included in the Guru-Training Course. The extra subjects which they learn here (as students of Visva-Bharati) are Civics, Psychology, Village welfare and in addition they have to learn well one of the following crafts:—Leather work, Weaving, Book-binding or Carpentry, Gardening. Games and Drill are compulsory subjects.

We hope to be able to give them regular instructions also in Music, and History of Indian Art and Philosophy soon. From January next a fresh batch of twenty students will join the Siksha-Charcha Bhavan in the First Year class when the present batch will be promoted to the Second Year. In future we have decided not to take in any student who has not read up to the Matriculation Standard. It has been felt that unless the students in the class have a uniform general standard of preliminary education it is difficult to make any systematic progress especially in the more advanced studies like Civics & Psychology.

The Sriniketan Girls' School is just a primary school which we want to present

to the other schools of similar class as their model. We regret that due to continuous changes in the management and staff we have not been able to achieve that success which it had been our ambition to achieve. The new Head Mistress has joined the school recently and we are optimistic that under her able guidance we shall realise our ideals soon.

✓ The school has 39 students on the rolls, (32 girls and 7 boys). Apart from the standard course the students receive instructions in sewing, embroidery, clay-modelling, alpina etc. We hope to introduce music soon.

These are the three institutions which are maintained by us, so to say, at the head quarters, at Sriniketan. But the need of spreading education in our country is so great that we could not rest satisfied by running a few schools at our place. For the proper regeneration of our country we felt that education has to permeate into the lowest stratum of society. The searchlight of knowledge has to be focussed into the darkest dungeons of our countrysides. With this aim in view we started opening schools in the outlying villages of this district—some night schools, some Girls' schools but most of them primary schools for village boys. The running cost of these schools are paid by us and in some cases a part of the cost is also borne either by the District Board or the School Board. There are fifteen such schools now which are aided and supervised by our Rural Education Department.

* Since January 1938 there are now 40 students in the school.

Continued from page (59)

The latest extension in our work at Santiniketan has been the establishment of the Hindi-Bhavana, the foundation stone of which was laid by C. F. Andrews in the presence of a big gathering on 16th January last. Rabindranath was also present and in a few words expressed his joy at the realisation of a great desire of his that Santiniketan should be a living centre of all different languages and cultures in India. The scope and the work of the Bhavana was aptly described by Mr. Andrews, who in his inaugural address said :

"Up to the present, among the living Indian languages, we have only been able to obtain the necessary background for the study of Bengali as a modern subject, and that is chiefly due to the fact that we have its greatest living exponent, our Gurudeva, with us. But today we are going one step further and are founding a permanent home in our midst for the study of Hindi. If we succeed in our aim, the research in medieval religious

literature, with its Hindi basis, which has been so remarkably developed by Prof. Kshiti Mohon Sen, will be extended right up to the modern age. For this Bhavana is intended to be a home, where Hindi literature will be studied in all its branches. Since the word 'Visva-Bharati' implies a world standpoint, we shall seek to do something in this direction, not merely because Hindi is spoken today by many crores of people, but much more because its religious and philosophic literature is unique."

The cost of the Bhavana is being borne by the Charitable Trust created by late Rai Bahadur Bisseshur Halsuiwa.

...

Alumni News

Ch.
Prafulla ~~Ranjan~~ Sen-Gupta, Chief Auditor of the Co-operative Societies in Behar has been elected a member of the Samsad as the representative of the Alumni Association for the year 1938.



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OF

Poet Rabindranath Tagore's Works



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MARCH 1938

Number IX



Fishing in East Bengal

By Sailesh Dev Barman.

Santiniketan and Sriniketan

The fifteenth anniversary of the Institute of Rural Reconstruction, at Sriniketan, was celebrated on the 6th of February last. In the unavoidable absence of the Founder-President, C. F. Andrews presided over the function which was attended by hundreds of people from the neighbouring villages. For that day and the two following days Sriniketan had become a centre of attraction in the district, thus proving unmistakably that the Institute is playing an important part in the life of the villages round about. The annual Brati-Balaka Rally also took place at the same time and was presided over by Hon'ble Mr. Satyendranath Mitter, President of the Bengal Legislative Council.

...

His Excellency the Governor of Bengal and the Lady Brabourne paid a visit to Santiniketan on the afternoon of February 16, when they were shown over the various departments, by the Karma-Sachiva, Rathindranath Tagore, and C. F. Andrews. Later on, they met the Founder-President at Uttarayana and had tea with him. His Excellency evinced great interest in all that he saw and promised to come here once again to know personally more about our village uplift work.

...

The Osmania University at Hyderabad will confer its Honorary D. Litt. degree on Rabindranath at its Annual Convocation, to be held on March 1.

...

We announce with regret the resignation of Dr. K. P. Mukherjee, who had been working as Superintendent of Education, at Sriniketan, for some time past. Previous to his appointment at Sriniketan he had also worked as an Adhyapaka in the Siksha-Bhavana, at Santiniketan.

Dr. D. M. Sen on his return from Europe, where he is now on study leave, will take charge of the educational work at Sriniketan. We are expecting his return towards the middle of April.

...

Dr. Harbant Singh, Ph. D. (Edin.), has been temporarily appointed at Sriniketan to investigate into the possibilities of horticultural industry in the district. He will also advise on the improvements that may be effected in our agricultural and dairy departments.

...

We are glad to learn that Rai Bahadur Sukumar Chatterji, Inspector-General of Registration, Bengal, after his impending retirement from Government service, will join the Visva-Bharati as a worker at Sriniketan. He has been taking a keen interest in the Visva-Bharati in general, and in our rural work in particular, ever since he was an Executive Officer in this district at Suri. His ripe wisdom and administrative experience will be an asset of considerable value to us. We offer him our warm welcome.

...

(Continued on page 70)

The Art of Gaganendranath Tagore

Stella Kramrisch

Some of the subtlest pictures painted in India within the last century, are the work of Gaganendranath Tagore. He is no more and the fulfilment of his work stands out, now that his life is completed.

He did not belong to any School. Traditional painting was still being practised in the villages of Bengal, when he began to seek a basis on which to build his art. But the practice had worn thin in its means, although not in its contents. The contents, however, which were still vital to the humble village craftsmen, in the shape laid down by them so thinly, had lost their meaning for his sensibility to form. He lived at a moment when contacts with East and West had become acute in Calcutta. The former left untouched, though the latter did slacken, the traditional art of the village craftsmen. Their passive acquiescence, however, was of a different order from the problems which these contacts had aroused in the minds of the painters in Calcutta. The roots of traditional art had sent but superficial runners under the cosmopolitan life of Calcutta. Town and village, actuality and timelessness side by side; the urgency and pressure of actuality exacted from the artist in Calcutta that he should make clear his position. The town had removed him from the protecting tradition of his country and his skill was no longer competent to form it. He had to find a new basis on which to take

his stand. Gaganendranath Tagore did not clutch at Western form, did not yield to the art of the Far East and did not lean on the past of his own country. He was neither an imitator nor an eclectic and he had no programme.

To his sensibility the gates of the world of art, past and present, were flung open. With seeing eyes he looked around him and entered the wonderland to find out what art meant to him and what he had set out to discover. Side by side there lay for him, ready to be touched by his brush and transmuted, the great Himalaya in the haze of a new morning, Benares steeped into the warm night of devotion, Caitanya's ecstasies, the painting of the Far East, recent Western experiments in abstract art, and many more, all of equal value to him.

He painted in many styles. In this he is not alone in India. Where, perchance, the name of one painter or the other is known in the anonymous reservoir of Indian art, as in the case of 'Mir Hashim', the variety and seeming incompatibility of his several works is bewildering and their only connection lies in their level of attainment, which is adequate to every style, mood or subject. Such an approach is impersonal. It is an equivalent of the assurance which surrender to one unanimous tradition carries with it.

Gaganendranath Tagore, the wizard of modern Indian art, worked in the dis-

guise which the hour of his birth had cast over him. He carried it nobly and it was inevitable for him to display it graciously. Its elegant symbol was the robes he designed for himself and which he wore. These vestments were the visible part of the mantle which he felt had been transmitted to him at the hour when he was born with the sensibility of an artist.

Lightly did his brush lay on the colours, if possible on a golden ground. Whatever fleeting aspect of an external situation was conjured by his memory, got its measure against the golden ground. He was not an impressionist, although Western and Far Eastern idioms were familiar to him and became part of his language. He said things different from either and intangibly poised on the background of his vision. Experiments in the abstract art of Western provenience resulted in illustrations of fairyland where the solidity of cubistic design was made use of and annulled at the same time, by enchanted princesses emerging out of the magical boxes into which the elements of cubism have turned. In this way, an experiment in the painter's technique led Gaganendranath Tagore into the delicately paradoxical garden of his imagination.

Less serious in artistic intention but grown on the same fertile soil are his earlier cartoons of contemporary life in Calcutta, flippantly profound records of a situation from which his mantle kept him at a distance. His discerning intellect was free of, nor could it tolerate, the hybrid and the vague. To this discerning faculty corresponds his clear-cut work in black and white, one of the many techniques in which he excelled. Equally

clear in the manner of spacing and at the same time pure in colour were stage settings which he devised for Rabindranath Tagore's plays. These are only a part aspect of his work, enough in themselves to assure him a lasting place in the history of the Indian stage which he helped to lead back from the aberrations of a colonial 'realism' to the original intention of the Indian drama. In his paintings, too, the colours are clear with a serene profundity.

Gaganendranath Tagore neither belonged to a school nor did he create one. His comprehensive world of art is also an exclusive one. Saturated with the consciousness of its means and contents, it lays itself out in crystals. They are a concentrated output and have no issue. This is the aspect which his work offers from nearby. A wider view, however, dispenses with the contingencies of the situation around his work and sees it in its attainment. It is Indian, not by literary motif or established symbol. Where these occur in his work, it is by selection and not of necessity. Despite the manifold modes of his work, he was not versatile; he turned nowhere. The many modes to him were themes which lay in front of him, ready to be taken up. He raised them, one by one, and each in its place and made them into instruments to convey his vision. He had his public to whom he conveyed it; the children in his large family mansion, the friends he had in mind when painting and to whom, in every sense, he gave his work. He did not paint for art's sake, nor according to a programme. He did his work in accordance with his vision and to convey its message, a serene profundity.

At a moment when the "town" threatened to deprive the "country" of its master craftsmen, Gaganendranath Tagore built up his work conforming, in changed surroundings, to the ageless tradition of his motherland. Perchance we know his name, he did not care whether he signed his works or not.

How Sriniketan Began

C. F. Andrews

More than a quarter of a century ago, in the year 1912, I was with Rabindranath Tagore in a suburb of Western London, named Ealing, when a transaction was made with Major Sinha of Raipur, the brother of Lord Sinha, in the course of a few moments' conversation, whereby the old house and its surroundings at Surul were purchased. I can well remember at the time how the whole matter was settled between the two friends. The price offered was immediately accepted. It seemed to come like a flash to our Founder, that here, on this very spot, something great was going to happen; and today after a quarter of a century we see how right he was. But so little did I realise there at Ealing that what was likely to prove an important event in the history of Bengal was then taking place.

In the very next year, 1913, when I

first came to Santiniketan, one of the teachers took me over the upland to Surul in order to visit the house where this new venture was to be made and where our new agricultural work was likely to begin. My heart sank within me as I noticed the dilapidated state into which everything had fallen. Indeed, the land all round the great central house had gone back into the jungle. It was clearly a deadly breeding-place for malarial mosquitos.

When the Poet himself came back from Europe I told him how I had marvelled at his act of faith in determining to start work under such exceptionally adverse conditions. Indeed, I also openly expressed to him my own misgivings; but he simply brushed them aside and remained quite resolute about the future. Indeed, he seemed already to have foreseen in his wide vision what was going to happen.

(Continued from page 66)

There were pleasant informal ceremonies, both at Santiniketan and Sriniketan, on the 12th of February last on the happy occasion of the 68th anniversary of the birthday of C. F. Andrews. It was after many years that we had the pleasure of having him in our midst on this

day. His youthful vitality has successfully kept at bay the ravages of age and for the sake of suffering humanity we hope and pray he will be spared to us for many years to come.

We are happy to learn that he has been invited to deliver the Convocation Address of the Calcutta University on the 5th of March.

The Visva-Bharati Quarterly

Vol. III, Part IV, February—April, 1938 (New Series)

THE current Number begins with *A Fantasia on Poetry* by Rabindranath Tagore. It is a playful discussion on the *raison d'être* of Poetry, which gives the author ample scope for satire. Here is something about so-called poetic prose : "Even within the bounds of rhyme and rhythm," says one character, "poetry isn't always welcome, much less so when it's allowed to run over and spoil ordinary prose. Milk mixed with a little water may be tolerated, but a dash of milk in a bowl of water unfits it for drinking." Discussing the delicate bond of sympathy that should exist between a poet and his audience, the author quotes the ancient poets' lament : "What am I to make of a country where glass and diamond fetch the same price ?" and goes on to relish their prayer to Brahma : "For my sins, O four-faced god, punish me as you will, but spare me the fate of having to submit delicate things of beauty to the obtuse."

Tagore's beautiful two-act drama, *Chandalika*, is translated here for the first time, with an Introduction by the editor. It is the story of a very sensitive girl, condemned by her birth to a despised caste, who is suddenly awakened to a consciousness of her full rights as a woman by the humanity of Ananda, the famous disciple of the Buddha, who accepts water from her hand and teaches her to judge herself, not by the artificial merits that society attaches to the accidents of birth, but by her capacity for love and service in this world. "If you call the cloud a *chandal*, it does not lose its quality for our earth." This sudden consciousness of her *self* intoxicates the heroine who overreaches her newly discovered claim to life and wishes to possess the very monk who had liberated her. It is a drama of intense psychological interest.

In a playful poem entitled *A Letter*, Rabindranath compares the "expansive epoch of lordly leisure" when poets read out their poems before their audiences, and each poem had its background of, occasion and atmosphere, with the present age of the printing machine when poems are densely packed together as in a cage.

"The blue space, the infinity around constellations
through which flocked my verses
is left outside."

Dr. Amiya Chakravarty discusses "The Earlier Phase of Modernist Verse" and has very pertinent remarks to make on the use of *Free Verse* in modern poetry. Of parallel interest is the article by Dr. A. Aronson of Visva-Bharati on "Contemporary French Poetry." Discussing the intellectual content of modern poetry and the poet's lack of harmony with his surroundings, the writer quotes the poignant lines of Jules Supervielle.

"Man wandering astray in the centuries,

Wilst thou never find a contemporary ?..."

Prof. Jablonsky of the University of Warsaw contributes a very learned and illuminating article on "Social Pluralism in China of Yesterday" wherein he discusses the elements in the Chinese social organisation which have enabled that Nation to survive and to preserve its great culture for more than three thousand years, despite wars and changes in government.

Mr. C. F. Andrews' reminiscences of Borodada (Dwijendranath Tagore, the eminent philosopher and the eldest brother of Rabindranath Tagore) brings back to life one of the most lovable personalities of the last generation. Referring to a previous article on Borodada, published in Vol. II, Part 2, Mahatma Gandhi wrote to the editor. "Never hesitate to draw my attention to special things such for instance as the article on Borodada, which you know I would love to read."

In a very thoughtful article, Prof. Humayun Kabir analyses "the motive force behind all social change", the perpetual friction between the "inertia of social forms" and "the repressed and submerged elements of the social content", and discusses the value and the risks of a "violent revolution".

Other articles of note include a study of the great Bengali novelist, Sarat Chandra Chatterjee, by Nandagopal Sen Gupta, a critical analysis, by Dr. J. D. S. Paul, of the political and economic consequences to India of the tariff policy forced on this country by the British Government, and Mr. C. C. Dutt's comments on *Inside India*, by Halidé Edib, the eminent Turkish lady who visited this country a little more than two years back, besides several poems and reviews of recent books.

The Number contains some beautiful reproductions of paintings and drawings by Rabindranath Tagore and Nandalal Bose.

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Jamuna Devi.

Thought Relics

*The vision of life which we see in the world is a vision of joy. The joy is in its ever flowing colour, music and dance. If there were truth in death this spirit of joy would vanish from the heart of existence. The lamp we light in the night has a wick which is small and oil which is very little. But there is no timidity in its tiny flame burning as it is in the heart of an immense darkness; for the truth of the light which sustains it is infinite.

Rabindranath Tagore

Santiniketan and Sriniketan

The students of the Sangit-Bhavana gave three performances of Rabindranath's new opera, "Chandalika" at the Chaya Theatre in Calcutta on March 18, 19, & 20. The play was very warmly received by the public and the press. A free English translation of the drama has been published in the last issue of the Visva-Bharati Quarterly, single copies of which are available from the office of the Journal at Santiniketan.

...

Rabindranath went to Calcutta in the evening of the 19th March to be present at the last performance of the play. He returned to the Asrama on the 26th. While in Calcutta he paid a visit to Mahatma Gandhi on Tuesday, March 22.

...

C. F. Andrews who had been staying at the Asrama for some time past left for Madras on the 16th of March. It is expected that he will come here again during the winter and make a long stay.

...

We gratefully acknowledge the gift of Rs. 20,000 from the Rajah Bahadur of Awagarh. This is not the first time that we have been benefited by his princely generosity. A permanent fund is being created out of this gift.

...

Kshitish Chandra Banerjee, Sangit-Visarad of the Marris College of Music, Lucknow has been appointed a teacher of Classical Music from the first of March.

The students of the Sangit-Bhavana have gone on tour in East Bengal with the dance-drama Chitrangada. They have already given performances of the play at Khulna, Comilla and Chittagong, and are scheduled to visit Sylhet, Shillong and Mymensingh before they return towards the middle of April. Surendranath Kar and Kalimohan Ghose are in charge of the party.

...

The summer holidays will commence on Thursday, the 28th of April.

...

A Letter

(Rabindranath Tagore)

My English friends have done me the honour of inviting my opinion on what, for want of a better term, is being called the "New Constitution for India". Let me first of all make it clear that an entire misapprehension is widely prevalent in the West which presupposes that the federation, now about to be imposed at the centre, will represent something not very far short of complete autonomy. Japan has been making wide use of that word in China. Let us hope that Englishmen will not be content to follow her example by employing it in India in a similar manner.

For let me ask the simple and obvious question, how can a country have autonomy whose people are for the most part disarmed ; deprived of control over four-fifths of their national purse ; and allowed to have nothing to do with their own external affairs ? I am sure the British would despise themselves if they had to tolerate even any distant analogy of it in their own homes, or some caricature of freedom offered by niggardly benevolence.

But our rulers are likely to protest that they have nothing but pity and love for us, and that they are painfully enduring the extra burden of governing us only to discharge their sacred duty by maintaining law and order. If some of us are impudent enough to refer them to the balance-sheet of their extended rule and point out that it discloses an unbroken continuity of poverty, ignorance, enfeebled life-force, a steady deterioration in the value of our human capital we are likely to

be severely reprimanded. Yet it is not at all difficult for anybody to calculate the amount of positive benefit conferred upon us by our government if he takes care to study the amount of expenditure allotted to education, sanitation and economic improvement compared to the population of India and then examine its parallel in Japan.

I want to tell the British people quite plainly : So long as you hold us in your grip, you can never have either our trust or our friendship. We know that, in your own homes, you have many kindly virtues, and are admirable for your sense of fair play and human justice. Perhaps for that very reason you find it difficult to understand how the same English people out here can betray your best traditions. But then you have to remember that possession of empire always corrupts, and it has corrupted you.

I am sure that the sensitive minds among you are already feeling that you have gained your imperial prestige at too heavy a price ; that the greatness of the end you have achieved is being fast destroyed by the nemesis you have provoked in violating the best part of your nature while achieving it. And I believe you realise that the burden of surfeited empire has dragged you down to that degree of weakness which makes you too timid to be ready adequately to deal with miscreant nations that are defiantly marching against political decency and your own interest and dignity. Those

thoughtful and brave individuals among you, who are eager to disown the precarious prestige of an empire founded upon force, are yet far too few in number and too meagrely resourced to retard effectively the gathering impetus of the blind rush of Power to a self-destructive end.

If you ask my personal opinion I hardly imagine that catastrophe can now be avoided, since the only event in which all the Powers of Europe are engaged in with furious and frenzied zeal seems to be that of paving the path for mutual annihilation. Yet in spite of this I have the hope that misfortune and suffering, if they became inevitable, will not exceed the limits of retribution and bring about a collapse of the entire European civilization ; for there is much in that civilization that is noble and worthy of being cherished. But Fate itself works in blind fits and starts ; and one never knows where the nemesis will lead, if we keep on provoking it.

Our own fate in India is still linked up with yours, and though the downfall of your imperial structure may mean a release of our people from its helpless

dependence, there are great aspirations and hopes which we share in common with many noble spirits in your own land and long to see fulfilled. They and we stand united against the deadening and unreasoning elements among your own people as well as amongst ours. It is not that the Indian people stand sworn to enmity against the British people, but that awakened India in common with awakened Britain is opposed to those blind and sinister powers which are traitors to both.

As regards the New Constitution, it is really not worth troubling about as it stands. It was made by politicians and bureaucrats, who, even as it was being framed, were sending some of our best men and women to prison, mainly without trial. It therefore embodies all their narrow caution and miserly mistrust.

No ! It is not through such an artificial structure that any final good can come to us. The future lies in our learning to ally ourselves with those humane forces in the world, wherever found, which are seeking to end altogether the exploitation of man by man, and of nation by nation.

Santiniketan, February, 1938.

28

Letter to the Editor, Manchester Guardian.
Published on 10 March 1938



“Chandalika”

(“Statesman”, Calcutta, March 19, 1938.)

The students of Santiniketan gave a performance of *Chandalika* at the Chaya Theatre last night, in the presence of Mr. Subhash Chandra Bose, the Congress President.

The entertainment was executed in a dance drama, which was of special interest in that it was a revival of the oldest form of Indian play acting. Dr. Rabindranath Tagore has for the last few years been presenting these on the stage. The dialogue had been converted into song, and took the form of background music, to which the actors gave expression by means of the dance. The full orchestra with the singers remained on the stage throughout the entire performance.

The costumes and the production in general were extremely artistic; the hand of the master (though he was unable to be present) could be traced throughout, for Dr. Tagore had been responsible for all the dramatic arrangements.

The theme was particularly suitable to the present time, as it dealt with the Harijan question, and had its origin in the old Buddhist period. Originally it had been

in the form of a drama, which Dr. Tagore set to music for the occasion.

The story centres round an “untouchable” girl, who realises the curse of her birth through the scorn of the people around her. Eventually, Ananda, one of Buddha’s disciples, who is passing by, drinks water out of her hand, saying that she is just as human as he is. This traveller changes her whole outlook and she longs for his constant companionship. By means of spells, cast by her mother, she is able to achieve her objective, but despises herself for having dragged him down to earth from the heights of his asceticism. She finally finds peace and happiness by dedicating herself to Buddha through Ananda.

The expressive dancing of Prakriti, the “untouchable” girl, and her mother easily conveyed the sense of the drama, while their proficiency in the art was unquestioned. This also applied to the ascetic Ananda, whose revelations of his mental struggles was illuminating to the extreme. The chorus of boys and girls was also in keeping with the standard of the principals.

Alumni News

Selina Wickremaratne who has just completed her course of studies at the Kala-Bhavana has been appointed Teacher of Fine Arts at the Public School in Simla which has been started recently under the direction of Sir Gokul Chand Narang.

A World Tourist On Santiniketan

(H. Van Straaten)

Santiniketan is not an easy place to draw a picture of in a few lines. The activities going on there are so manifold and are ranging from elementary classes up to university instruction—from the deepest philosophical and religious learning to the practical activity of farming and weaving—even including all varieties of fine arts up to fresco painting and big size sculpture.

But I think, that this great attempt at reconstruction of ancient Indian Culture combined with modern science should not be judged so much by the variety of activities going on, as much as by the variety of men and women attracted by the genius and high standard of humanity of its great leader.

One cannot fail to feel a most happy spirit, present amongst those working at Santiniketan, both teachers and pupils.—It is that spirit which makes them entirely do away with class, creed, and race differences, and sets them struggle together along the difficult path to reborn, united Indian Culture.

Not stopping there, the ideals are even aiming higher, and I do hope the China-

Indian Institution, only recently established in its new buildings, may do much valuable work to unite, what possibly are the two most important centres of culture in Asia.

Far too short has been my acquaintance with Santiniketan to honour each of its gallant workers and teachers by name and achievement. But allow me, just to mention—as I am an ardent amateur in his line—the glorious work of Mr. Nanda Lal Bose. I had been acquainted with his work in Europe from reproductions and was glad to see some of the originals here. But still more was I impressed by the splendid teaching qualities by means of which he succeeds in transferring to his pupils that keen sense of beauty, together with an exquisite technique, which makes me very hopeful as to modern Indian art of the growing generation.

I am leaving your country with my heart full of good wishes for this Institution, which is contributing so many valuable items to the revival of India and deserves the most vivid interest of the entire Indian Nation.



India and China

(Tan Yun-Shan)

India! O India!!

Remember thy ancient friend, thy brother-nation, across the Himalayas,
claiming same age, same spirit, same life of piety.

Never yet was seen or heard on this globe
such incomparable bond of fellowship,
unbroken through the milleniums.

Ye met, not as rivals on the battlefield,
each claiming the monopoly of tyranny on this earth,
but as noble friends, rejoicing in the exchange of valued gifts.
To thee my love, my greetings!

India! O India!!

Full of chaos still is the world, where men grope blindly in dark terror.
Thine be the right and of thy suffering friend, across the Himalayas,
to show them light and lead them along the way of righteousness.

Thine the difficult duty and of thy friend,
to pilot them through the sea of storm and horror,
to the shores of peace and piety.

Awake then thou, arise and be prepared,
to march along, side by side, hand in hand,
hearkening to the stern voice of truth,
and shoulder the burden of a mad, riotous world.

My love to thee, to thee my gratitude.

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== VISVA-BHARATI NEWS ==

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This ugly mockery of all that is noble in man's aspiration has spread its demoniacal sneer from shore to shore. Must I take my leave of this world in the evening of my days with this apparition before me of the spirit of frightfulness flourishing its torch of conflagration?

Santiniketan,
April, 1938.

Rabindranath Tagore

Santiniketan & Sriniketan

The 14th of April, being the Bengali New Year, was as usual observed as a holiday in the asrama and as usual appropriately celebrated. In the course of a special service in the Mandir early in the morning, the Poet spoke feelingly of what he regarded as man's true mission on earth, which was to fulfil his spiritual possibilities. "The advent of the New Year," he went on, "is celebrated to renew our determination for a higher realisation of life by divesting *Karma* of the vestiges of a mechanical bondage. Man should not grieve over the passing away of life's impermanences which only make way for the release of the sources of a greater life and strength."

Referring to his recent illness, he said that he had emerged from it with a more vigorous faith in life. "As in Nature, so in the history of human progress, death and decay are ever a prelude to a fresh lease of life's forces. Let the New Year be welcomed in such a spirit."

As the Poet was not expected to remain at Santiniketan up to the 8th of May, on which date falls his 77th birthday, the asramites had decided to celebrate his birthday on the day of the Bengali New Year. Accordingly in the morning, immediately the service in the Mandir was over, every one gathered under the Mango Grove. Songs were sung and appropriate Vedic mantras recited, expressing thanks-giving for the Poet's recovery from the recent illness, after which the inmates of Santi-

niketan and Sriniketan offered to the Poet their gifts, consisting mostly of paintings and handicrafts executed by them. Prof. Tan Yun-Shan, along with his Chinese scholars, also added to the grace of the occasion by offering to the Poet his felicitations on behalf of their great country as well as gifts of Chinese silk and tea.

On the 28th of April the Institution closed for the summer vacation. It will re-open on the 1st of July. This year there has been a larger exodus of the inmates than is usual, with the result that in the evenings after dusk the asrama wears the appearance of a real Forest Retreat for meditation. The Poet, with Rathindranath Tagore, Protima Devi and Anil Kumar Chanda, had already left for Kalimpong where they are expected to stay for the summer. Nandalal Bose also left with family for Tagda.

It was with feelings of deep and genuine sorrow that we parted from Prof. Tan Yun-Shan, who sailed for China. We are glad, however, to be assured that he hopes to return to Santiniketan with his family next year. We are grateful to him and through him to our friends of the Sino-Indian Society for their valuable co-operation. We hope the coming year will see this great people emerge victorious in their life-and-death struggle with the Japanese invaders.

(Continued on page 86).

An Aspect of the Basic Education Scheme.*

By T. N. Ghose.

The case for the 'Basic Education' scheme, as outlined by the Zakir Hussain Committee and announced in the Harijan (Dec. 11, 1937), has quite naturally raised so many issues that it is impossible to go into all the details within the compass of an article in a bulletin. The aim of the present article is, therefore, just to bring out certain implications of the Scheme, which have appeared to the writer to be of vital importance. The considerations are likely to be lightly brushed aside as premature, far too dreamy and too conscience-ridden to be of any practical value. As the scheme happens, however, to have gained all its importance on account of its having been launched forth at the instance of Mahatma Gandhi, the bar of conscience may not altogether be relegated to the underground cells of a curio-dealer. The subject of education, moreover, is gradually gaining such importance and once any scheme is adopted it is fraught with such far-reaching consequences that one cannot resist the temptation of speaking out.

The existing system of education is, indeed, condemned. The analysis of the situation, in the opinion of the Committee, discovers that the existing system "has failed to meet the most urgent and pressing needs of national life." The proposed scheme is calculated to help in bringing into existence the new co-operative social order "to replace the

present competitive and inhuman regime based on exploitation and violent force." It must differ radically from schemes of education adopted in the West. "Our children will therefore need to be taught the superiority of non-violence over violence."

Let us now consider these basic principles, as they have been called. "The most urgent and pressing needs of national life"—what exactly *are* they? Interpretations have been very varied. There is one school of thinkers who hold that the barriers separating the several nations are daily being pulled down and the day is not far off when the various ways of reacting on life and its experiences will lose their national colour. Thrown pell-mell into a great international melting pot, there will be such a blend of races, cultures, customs, creeds and other distinguishing marks of national aloofness that national life as we understand it today will merge indissolubly into an international life. There is another school which believes that such homogeneity may be very pleasing to the imagination; but the process of such a development involves the eradicating of numberless traditional growths centred round the emotions of man and as such cannot fail to cause severe pangs. The idea of federation is the golden mean between exclusive nationalism and depersonalising internationalism.

* The views expressed in signed articles are the writer's own and not necessarily Visva-Bharati's.—*Ed.*

It is not our purpose here to adjudge the merits or drawbacks of any of these schools of thought; nonetheless it is important that we should have a clear notion of what national life we are going to build up. Are we thinking of educating our children in such a manner that when they grow up they will consider themselves as citizens of the world or are we going to make of them citizens of India, breathing Indian welfare, Indian culture, etc. ? The case of education advanced by the Committee is: The existing system does not help in bringing into existence the new co-operative social order. The aim of co-operation, as far as it can be gathered from the Report, appears to be to make of educated people citizens increasingly democratic in the social, political, economic and cultural life of the country. In other words, it is being felt that people who have been passed through the present system of education do not know how to unite and co-operate in the interests of their community and nation. Those who believe in the growth of an international life will naturally encourage the fostering of qualities that help in the understanding and appreciation of the various nations and their contributions to the stock of human knowledge, joy and welfare. They have their own ways of co-operation and social service, guided by considerations of humanity more than anything else. Those, on the other hand, who believe in nationalism first and through federation internationalism next, must necessarily encourage the development of qualities that enable the people of a country to compete with and beat other countries in various activities—industry, commerce, means of protection, etc. Interest in national life as thus conceived is bound to

foster a spirit of violent competition. 'Citizenship', 'national bias'—these are slogans in the educational organisations of the West. Are we going to transfer their methods ? We have been told, 'no'—ours is not the method of violence, and hence our system is going to be radically different from the system of the West. But it passes all understanding how non-violence of the type that Mahatmaji has prescribed can ever be made to emerge out of a scheme of education with such a definite national bias. National life owes its breath to politics. The sort of education that the Wardha scheme envisages is suspected to have a strong political bias. There is nothing inherently wrong in any scheme of education being inspired by political motives. At any rate no such ethical standards seem to be entertained at present in any national scheme of education in the West. The citizenship and national spirit which their schemes of education inculcate have nothing to do with non-violence or violence as a creed. National life in the countries of the West as much as the East cannot be conceived of except in terms of war and consequently violence. The Scheme of education we are now considering and which moreover in all essentials is likely to be adopted as the Government system in the seven Congress provinces of India has the uniqueness of harnessing non-violence with ideals of nationalism and citizenship. It is quite understandable that Mahatmaji should propose that our children be taught the superiority of non-violence over violence; but how the cultivation of national spirit and citizenship, as they are understood today, can go hand in hand with non-violence in thought, word and deed, is beyond our comprehension. There

is a strong suspicion in some minds regarding the Scheme that it has not been a sufficiently candid document. It betrays widely and fundamentally divergent ways of thinking being forcibly made to bear each other company—the politician's way and the way of a great lover of mankind, who still wavers between nationalism and humanism. The politicians are perhaps eager about a quick change in the state of affairs in India. Education is a handy tool and they want to capture it just as other countries have done. It has been stated in the Report that the proposed scheme aims at the "literacy of the whole personality" rather than a sort of superficial literacy. There are people, who are afraid, however, that the new Scheme will bless the pupils with no better brand of literacy. They are not at all worried over that. What they *do* worry about is that in the name of education the masses will be given just that much of literacy which will enable them to be the ready recipients of the political messages of their leaders. Their emotions must be so trained that they will readily lend themselves to be worked upon by persons who swear by democracy but are instinctively intolerant of free thinking or free action (quite within the meaning of organised activity) elsewhere. Not that there is anything ill-advised in a scheme of education that would train a nation to co-operate and be business-like, to strike hard and strike sure when occasion demands; but why profess non-violence and the essentially Indian character of the commodity that is offered? The psychological, sociological and economical aspect of the scheme are all of a piece with the political aspect of it. In politics

democracy is a losing concern and yet it has its mysterious appeal. The appeal lies best through democracy; when, however, education will turn out its finished products, their behaviour will be congenial to the growth of leaders who alone will act through a literate mass of humans, perhaps with occasional glimpses of their enslaved character, but helplessly and irresistibly dragged into the current political. It is quite understandable how a nation in the making is forced to forge on its educational anvil a race of men and women who will not lag behind in the open competition for "exploitation and violent force"; but why uphold a different ideal when method and practice are sure to lead elsewhere?

When statesmen undertake to steer the bark of education, it is only just and fair that it should be politics-ridden. Our only grievance is that the little of liberty that is still left in the domain of thought as nourished by education, disorganised and undeveloped as it maybe, should be snatched away. Politics does not give us liberty. It is too late in the day to establish it. Education, rightly conceived, may redeem certain fields where statesmen will not consider it worth their while to lord it over, but where men, otherwise smarting with mortification, might discover much to their relief sources of enjoyment born of the free spirit of man. It is not our contention here that the Scheme under consideration has been mischievously devised to wheedle a whole nation but that it requires to be released from the grip of people who are essentially politically minded. Quick results may be necessary in other fields of human endeavour, but never so in education. Politics is an organisation which is the playground of human qualities that

make man feel that he is but a link in the great chain of Nature's exhibits; and hence there must be occasions when it should be a little enlightened by considerations other than merely natural. Education alone is the great source of such light; and as such, in the hurry and frenzy of political, communal or even religious passions, it should not be allowed to be the mere handmaid of any mere Time-spirit.

It is not possible, as was suggested at the beginning, to go into details; yet no one is more conscious of the need for a

more elaborate treatment than the writer himself. It must be made clear that the discussion has not been carried on in any spirit of carping criticism. The writer hopes he would be able to clear himself on some future occasion of irresponsible utterances by substantiating charges made with relevant references to the report of the Committee. He feels confident, however, that the outline has not been so vague as not to indicate at all the spots which he would put his finger on.

(Continued from page 82.)

We were also very sorry to part with Dr. V. Gokhale, whose term of service, lent by the Deccan Education Society of Poona to the Cheena-Bhavana, ended April last. We were very keen that the term be extended for one year more but the Deccan Education Society could not spare his services any longer. We are, however, grateful to them for their kind co-operation.

Pandit N. Aiyaswami, ex-student of

Visva-Bharati and a very competent Scholar of Sanskrit, Pali and Tibetan, has been appointed from 1st July to take Dr. Gokhale's place as Professor of Buddhism in the Cheena-Bhavana.

We are also glad to announce that during the absence of Prof. Tan Yun-Shan in China, Pandit Vidhushekhara Bhattacharya has kindly accepted the responsibility of directing and co-ordinating the academic activity and research at the Cheena-Bhavana, for which purpose he will visit Santiniketan once every month.



By Ram Kanai Samanta.

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A Message

The activity represented in human education is a world-wide one ; it is a great movement of universal co-operation interlinked by different ages and countries. And India, though defeated in her political destiny, has her responsibility to uphold the cause of truth, even to cry in the wilderness, and to offer her lessons to the world in the best gifts which she can produce. The messengers of truth have ever joined their hands across centuries, across the seas, across historical barriers, and they help to form the great continent of human brotherhood. Education in all its different forms and channels has its ultimate purpose in the evolving of a luminous sphere of human mind from the nebula that has been rushing round ages to find in itself an eternal centre of unity. We individuals, however small may be our power, and to whatever corner of the world we may belong, have the claim upon us to add to the light of the consciousness that comprehends all humanity.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath Tagore, who had gone to Kalimpong for the summer holidays has been staying at Mungpu, as the guest of Dr. and Mrs. Monomohan Sen, since the 21st. of May. He will come down to Santiniketan with the commencement of the new session.

...

Information has been received that an exhibition of Rabindranath's pictures is soon being organised in London under the auspices of the India Society. Dr. Stella Kramrisch of the Calcutta University took with her these pictures during her present visit to England.

...

C. F. Andrews is busy editing a complete authorised edition of Rabindranath's prose writings which will be a companion volume of his "Collected Poems" published by Messrs. Macmillan & Co., two years ago. The book will contain some of his latest articles which have not yet been published in book form.

...

We gratefully acknowledge a donation of Rs. 500/- from Sreejukta Jyotsna Devi of Sherpur, Mymensingh—on the occasion of Rabindranath's birth-day celebrations in that town. The function was presided over by Pandit Kshitimohon Sen Sastri of the Vidya-Bhavana.

...

The construction of the Hindi-Bhavana and of the College Hostel,—to be precise, hostels, for they will be four separate buildings—has already been commenced at Santiniketan. The Kala-Bhavana hostels, built with the money generously donated by Messrs. Birla Brothers of Calcutta, are also nearing completion. The Kala-Bhavana Studio is also soon to be finished. They will all be ready for occupation from the beginning of the next session on July I. A new annexe is being built to the Kala-Bhavana Museum to house the Havell Collection.

...

The Visva-Bharati Publishing Department has just published an anthology of Bengali Verse which is the first publication of the "Loka-Shiksha" Series of the Visva-Bharati. It has been edited by Rabindranath Tagore who was assisted in this work by Kananbehari Mukherjee and Nandagopal Sengupta.

...

We are glad to learn that Dharendra-mohan Sen will reach home on the 4th of June from England where he went about a year ago to study the educational methods in the progressive schools in that country and in the Continent. He will take charge of the educational work at Sriniketan from the beginning of the next session.

...

A Letter From Kalimpong.

A. K. C.

One of our local wags once remarked that if there were three persons from Uttarayan going to Calcutta the same day, they each took a different train of the trio so thoughtfully provided by the E. I. Ry. on the loop line. Such indeed is the individualism of the Tagores and it should not surprise you that Rathida and *Bowthan* left for Kalimpong on the 24th of April and Gurudeva and I followed in the same direction the day after. The arrangement had however its merits, for the advance guard could get every thing ready for Gurudeva in the house and it would be easier for him to settle down the same day as he arrived. But this was his first long journey since his last severe illness and I felt naturally quite nervous shouldering all the responsibility of the journey all by myself. Moreover the last few days in Calcutta had been pretty trying ones for him,—incessant flow of visitors, and innumerable engagements. As a result, Gurudeva looked terribly worn out and tired when he arrived at the station which only added to my misgiving.

We chose to travel by the North Bengal Express in preference to the Mail, partly in order to avoid the rush and partly to arrive at Siliguri at a later hour. The particular Express belies the dictionary sense of the term for it does a journey of 303 miles in nothing less than 12 hours, rivalling the speed record of the first passenger train whistling out of Darlington station now over 100 years ago

when the Secretary of State, Huskisson, was mowed down by it as he stood transfixed to the rails, marvelling at the lightning speed of the ingenious steed of steel. However slow it might be, it nevertheless finally reached its destination and in scheduled time too. From Siliguri it was another 50 miles by car to Kalimpong. The road is in a pretty decent state of preservation and thanks to Henry Ford, one does this bit of journey quite comfortably and quickly. As a matter of fact, we got to Kalimpong much earlier than it was expected, which caused a miniature tragedy.

The townspeople had built a beautiful arch over the road at the entrance to the town and had arranged to receive Gurudeva there, as this was his very first visit to this beautiful hill-station. We knew nothing about it and as I told you before, we arrived earlier than was expected and hundreds of people turned out and gathered to this spot with garlands and bouquets good half an hour after Gurudeva had passed through. The people were naturally disappointed but the blame rests not upon us but on the organisers; they should have informed us of their plan.

We are staying at the Gouripur Lodge, kindly placed at Gurudeva's disposal by the Zeminders of Gouripur to whom it belongs. It is a lovely comfortable house standing in its extensive grounds, a little away from the hub of the town, commanding a glorious view of the eternal snows. There are not many many people about

and this town is singularly free of fashionable folk and government officials, the curse of most hill stations in our country. This seemed all the more remarkable, as Darjeeling was only a couple of hours' run from here and we had come prepared for the worst. In the words of Bagehot, "we were startled to find a universe we did not expect". It is not half as wet as Darjeeling nor quarter as barren and dusty as Almora; it makes a happy balance and it is just what a hill station should be. Another great thing, it has no cinema here and meretricious posters of scantily draped cinema stars do not obtrude upon you as you go out for a walk. What a relief !

Kalimpong has hitherto been mostly known as the centre of Dr. Graham's activities. He is the Patron Saint of the Anglo-Indian Community, at least in this part of India and his St. Andrews's Colonial Homes has solved a very great problem of this unfortunate people. Nearly 700 Anglo-Indian boys and girls live under his parental care and are educated and trained for a good life. Many are sent out to New Zealand and other countries where immigrants are still welcome. He is an old man judged by our standards, just the same age as Gurudeva but he rode all the five miles from his Homes to this house when he came to see Gurudeva and on return journey too, used his pony. Only last year he journeyed round the world visiting his "children" and is planning another, a couple of years hence ! I do not think he ever remembers his age except on his birth-day. Attached to the Colonial Homes, there is the Arts and Crafts School, famed all over the country for its artistic products.

They do here much the same work as we do in the Industries Department at Sriniketan and I mean no disrespect to my colleagues at Sriniketan when I say that we have much to learn from them in the method of organisation, particularly with regard to marketing.

Our next door neighbour—but it takes a good quarter of an hour to get to his place—is Sreejut Hirendranath Datta, the distinguished savant, who was once, if I remember correctly, our Artha-Sachiva. He is also one of our trustees. He comes to see Gurudeva now and then and Gurudeva looks forward to these visits, for he has the greatest respect for Sjt. Datta's intellect and erudition. Gurudeva said the other day that in his younger days, when he was in the habit of reading his newly written articles before literary societies in Calcutta, he welcomed nothing more than to have Hirendranath Babu as the President, for none could sum up the discussion in a more admirable manner.

I have told you already that the townspeople were extremely disappointed that they could not welcome Gurudeva, as they had planned, on the day of his arrival and at Hirendra Babu's suggestion, it was arranged that representative citizens would come to the Gouripur Lodge on an appointed day and greet him in the name of the people. So, we had a nice little function on the first day of May in the compound of our house when about 300 of the local people of all class and nationality came and met the Poet. He replied to their welcome in a few words and then the function ended. If our public functions were all so short and sweet !

Gurudeva's birthday was fast drawing near. As we had already celebrated the event at Santiniketan on the first of Bai-

shak, we thought the day would pass off very quietly in this sleepy mountain town. But we were mistaken ; soon after our arrival here, there arrived also Mr. Mazumdar, the energetic Director of the Indian programmes of the Calcutta Radio Station who said that they were making elaborate preparations at the Calcutta Radio Station for celebrating the event and wanted us to persuade Gurudeva to agree to broadcast a few words suitable to the occasion. As Kalimpong was on the telephone line, he said if Gurudeva would speak before the phone here, they could get the voice transmitted to and broadcasted from Calcutta. Luckily Gurudeva agreed and sat down to write the magnificent poem which you all heard him recite on the radio and has later on been published in the Pravasi. On the 25th of Baishak, there were a number of officers of the All India Radio at Kalimpong to organise the programme. We were all very apprehensive of success as the day turned out to be a stormy one and the telephonic connection was often disorganised on the line. However the telegraph department took all possible precaution and when the actual moment arrived, every thing was all right. It was a beautiful reception and the A. I. R. naturally felt very proud of their achievement. They had spent a lot of money for it and taken a lot of trouble and they were generously rewarded.

Kalimpong has suited Gurudeva very well and people are very considerate. They know the aged poet has come here for a quiet rest and recuperation and they never come and worry him. The townspeople have made no demands on him and he feels so grateful to them for this. I feel, he has improved in his general health and rest he has had to his fill. I have never seen him take life in such a leisurely stride ; he mostly keeps to his chair and spends his time reading. Only the last few days, has he been engaged in a serious piece of writing. I am giving out a secret ; he is writing a popular book on Bengali Language and Literature, to be published in our "Loka-Shiksha Series", the first of which is the anthology of modern Bengali poetry due to see light of the day in a day or two.

But we are now no longer in Kalimpong but 20 miles away from it, at Mungpu, the Government Cinchona Plantation where Gurudeva has been staying since the 21st. of May as the guest of Sreemati Maitreyi Devi, the poetess. Her husband Dr. M. Sen is in charge of the Quinine Factory here and though his profession may belie it, is the sweetest of persons.

We are miles away from civilisation, there is no telegraph office within measurable distance and I wish with all my heart there were no post office either.

AN IMPRECATION

By Rabindranath Tagore

When my mind was released
 from the black cavern of oblivion,
 and woke up into an intolerable surprise,
 it found itself at the crater of a volcanic hell-fire
 that spouted forth a stifling fume of insult to Man;
 it witnessed the long-drawn suicidal agony of the Time-spirit
 passing through convulsions of a monstrous deformity worse
 than death.

On its one side a defiant savagery and the growl of homicidal
 drunkenness,
 on the other, timid powers tied to the load of their carefully
 guarded hoardings,
 meekly settling down to a silent safety of acquiescence
 after miscalculated bursts of impatience.
 At the old nations' council chambers
 plans and protests are pressed flat between the tight-shut
 prudent lips.

In the meanwhile across the sky rush with their blazing blasphemy
 the soulless swarms of vulture-machines
 carrying their missiles of ravenous passion for human entrails.

Give me power, O awful Judge, sitting on the throne of Eternity,
 give me a voice of thunder, that I may hurl imprecation
 upon this cannibal whose gruesome hunger
 spares neither women nor children,
 that my words of reproach may ever rock
 upon the heart-throbs of a history humiliated by itself,
 till this age choked and chained
 finds the bed of its final rest in its ashes.

Alumni News

The Alumni Association celebrated Gurudeva's birth-day on Sunday, the 15th of May in Calcutta in the house of Sjt. Sudhiranjan Das, Barrister-at-Law. There was a large gathering of ex-students and teachers and Mahamohopadhyaya Pandit Vidhusekhar Sastri presided over the function. On behalf of the Association, a beautiful writing set was presented to Gurudeva. The function ended with a sumptuous meal provided by the host of the evening.

In this connection an art-exhibition of the works of Kala-Bhavana teachers & students was organised in the studio of Kshitish Roy, A. R. C. A. at No. 10 British Indian Street, which proved a great success.

The arrangements were in the hands of Pulin Behari Sen, Kamkar Sen, Kanailal Sarkar and Mantu Ray who executed their work with great credit.

...

The annual social gathering of the Calcutta Section of the Association took

place on the 3rd of April last in the house of Sjt. Tarun Kumar Ray.

...

M. Ajmal Khan, M. A., (lately of the Vidya-Bhavana) is now engaged in political work and has been appointed the Secretary to Maulana Abul Kalam Azad.

...

The following news from the Rangoon correspondent of the Statesman (dated May 10.) would prove interesting to many of our members. It may be recalled that Miss Cederblom worked at Santiniketan for one session in charge of the Swedish Weaving Section.

"Miss Aina Cederblom, the Swedish traveller who crossed the Bay of Bengal in a motor boat from Vizagapatam to within a few miles of Bassein, arrived in Rangoon yesterday aboard a launch with the motor boat hitched astern.

It will be recalled how Miss Cederblom started out to cross the Bay on April 21, but ran short of petrol on May 1, when within a few miles of the Burma coast. Luckily the Chakdina, en route to Akyab from Rangoon, sighted the motor boat and towed it to safety."

...



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OF

Poet Rabindranath Tagore's Works.



The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

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